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PERSONAL AND BIBLIOGRAPHICAL

OF

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WITH NOTES BY HIS DAUGHTER

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AND A SHORT INTRODUCTION BY

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LONDON

PRINTED BY SPOTTISWOODE AND CO.

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## ADVERTISEMENT.

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DURING the last twelve months of his life my departed father partially occupied his time in writing what he termed his *Reminiscences*. This being known to some of his friends, a wish has been expressed for their publication. The narrative, however, as he left it, was too incomplete to appear alone. In this volume it has been attempted to supply the deficiency, from general recollection, from the information of friends, and from letters. Comparatively few of Mr. Horne's own letters are come to hand, because much of his confidential correspondence was carried on with the mutual agreement that letters should be destroyed. Those which are inserted are given, not as epistolary compositions, but as showing the activity of his mind, his persevering diligence, and the unseen influence which he exercised over the biblical literature of his day.

Thanks are due to the Right Rev. the Lord Bishop

of Winchester, the Venerable the Archdeacon of Sarum, the Rev. S. C. Wilks, the Rev. J. Allport, the Rev. J. Hambleton, Charles Roberts, Esq., and other friends, who have kindly assisted in procuring information towards completing this Memoir.

THE EDITOR.

## INTRODUCTION.

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THE greatest achievements of human genius and industry have sprung gradually into preeminence from very humble beginnings. The palace, whose turrets serve as landmarks to the pilgrim, is founded in the dust. The towering headland, which is conspicuous many a league across the waters, can boast no loftier commencement than the wave-beaten strand, where the fickle tides rejoice in asserting their obliterating supremacy. So it happens that our representative men, the worthies of every age, whose very name is a pillar of strength, have most commonly laid the foundations of their greatness in the obscurity of neglect, and have gradually emerged into fame, after successive years of patient and ill-requited labour. But where the will and honesty of purpose are present, it rarely happens that eminence is denied to the truly meritorious. Such was he, whose memorable career is briefly sketched in these few unpretending pages. Thomas Hartwell Horne was one of those men who leave their mark upon the literature of their

times. It is an accompaniment of human infirmity that benefactors are forgotten centuries before the benefits which they have conferred upon their fellows cease to be appreciated. Too many of the best of mankind meet with no recognition from their contemporaries until after they have passed away from the scene of their labours. It is reserved for future generations to admire their persevering resolution, and to confess the inestimable quality of the services which they have rendered.

The venerable subject of these memorial pages was in some measure more favoured than his fellow-workers for the good of mankind. He lived long enough to know that he could never be wholly forgotten. He was permitted in some degree to behold the fruits of his unwearied efforts in the cause of religious truth, and for the honour of his God. When he began his studies, and first took his pen in hand to demonstrate the sure foundations upon which our most holy faith is built up and established, he was well nigh, if not altogether, alone in the field. The publication of that signal monument of patient industry, the *Introduction to the Study of the Holy Scriptures*, took the Church of England by joyful surprise. Men beheld with gratitude, that the race of giants in biblical lore was not wholly extinct, and that God could at any time and in any age raise up instruments meet for His own work. From



the hour that these volumes first issued from the press, Thomas Hartwell Horne took his place as one of the champions of that pure reformed branch of the Church universal, which has effected more abiding triumphs in the cause of morality and truth than any other, perhaps not excepting the churches of the apostolic times. This in itself was an honour that might well have turned the head of any ordinary man. But reputation did not spoil our venerated friend. Of prodigious memory, of undaunted resolution, of unfaltering courage in the defence of what he felt to be right, Mr. Horne was yet a very child in simple faith in God's providential goodness, a child in contrite acknowledgment of his own utter insufficiency without the grace of Christ. It has been my happy lot to be intimately connected with him for sixteen years. I have often wondered at his unfeigned goodness of heart, and how little he partook of the self-seeking worldly wisdom of ordinary men. Himself a man of strictest integrity, he seemed habitually to look upon those around him as equally disinterested in their motives. He lived "*in the world*" for fourscore and two years without being "*of the world*," and those who knew him best will always remember him as one of the most guileless men with whom they have been ever brought into contact. To the young beginner, the commencing student, he was always delighted to have an opportunity of imparting

some of the treasures of his well-stored mind. No such applicant ever approached him, without feeling that Mr. Horne was a truly kind as well as a great man.

It is a matter of regret that Mr. Horne has left so meagre a record of his life and labours. On the one hand, it marks the modesty of the man and his Christian humility; but on the other, we cannot but feel conscious that much that is instructive and interesting has been for ever lost to the world. He outlived almost all his youthful contemporaries. Few, if any, survive that can supply the information which he has withholden. Those with whom he was brought into contact in later years, knew him after his reputation was made, and can furnish little or nothing respecting his early struggles and labours.

Those who ran the morning run of life side by side with him are almost, without exception, gathered to their fathers. But although Mr. Horne outlived his fellows, he did not survive the affectionate reverence of all that were privileged to know him. His parishioners will long entertain a grateful remembrance of their departed pastor and friend. His colleagues in the British Museum will ever cherish a filial respect for his memory. His venerable appearance — his cheery, cordial, unaffected manner, his condescension to the subordinate members of that establishment, will ever remain embalmed in

their recollections. Unlike most distinguished men, Mr. Horne's reputation was never the mark of the invidious shafts of hostile criticism. He lived to a ripe old age, beyond the span usually assigned to mortals, without knowing what it was either to be envied as a rival, or to be feared as a competitor.

Since Mr. Horne began to write, our Church can boast many eminent men, who have followed successfully in the path which his patient industry opened out to them, but as the nursing-father of modern English biblical criticism, he has conferred a benefit upon his nation and the Church at large, which will continue to be felt as long as the Word of God continues to be precious in the land of a Wycliffe and a Coverdale, of a Tindal and a Cranmer.

JOSEPH B. M'CAUL.

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*May 22, 1862.*



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\* \* \* The passages marked with inverted commas are  
\* verbatim extracts from Mr. Horne's own autograph  
MS. Those not so distinguished contain the Editor's  
additions &c.

# REMINISCENCES, PERSONAL AND BIOGRAPHICAL,

OF

## THOMAS HARTWELL HORNE, B.D.



### CHAPTER I.

Early Years — Dame-School at Eversley — School in Town — Christ's Hospital — Coleridge.

“IN looking back from my long career, I cannot but  
“see and feel, how true ‘Almighty God the Father of  
“all mercies’ has been to His word, and how faithful  
“to His promises. ‘Not one thing hath failed of all  
“that the LORD hath promised. All are come to pass’  
“(Josh. xxiii. 14). His ‘grace hath been sufficient  
“for me;’ and His ‘strength hath been made perfect  
“in my weakness’ (2 Cor. xii. 9). ‘As my day, my  
“strength has been’ (Deut. xxxiii. 25).”

“The memorial of Thine abundant kindness shall  
be showed” (Psalm cxlv. 7). “O what great  
troubles and adversities hast Thou showed unto me!  
And yet didst Thou turn and refresh me. . . .  
Thou, O God, hast taught me from my youth up

until now : therefore will I tell of Thy wondrous works " (Psalm lxxi. 18, 15, Prayer-Book version).

I was " poor and needy, but the LORD cared for me " (Psalm xl. 20). So that, literally, my " bread did not fail," and my " water was sure " (Isa. xxxiii. 16).

" In the day of my trouble I sought the LORD, and He heard me, and delivered me from all my fears " (Psalm lxxvii. 2 ; xxxiv. 4).

" He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things " which are needful and profitable to us ? (Rom. viii. 32.) Therefore, " Seek ye first the kingdom of God, and His righteousness ; and all these things shall be added unto you " (Matt. vi. 33). For, " God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved " (John iii. 16, 17). " Thanks be to God for His unspeakable gift " (2 Cor. ix. 15).

" O ! make but trial of His love,  
Experience will decide ;  
How blest are they and only they,  
Who in the LORD confide ! "

" I was born on October 20, 1780. I can boast of no  
" pride of ancestry. My honoured father, Mr. William  
" Horne, was the youngest son of a village tradesman  
" at Eversley in Hampshire. At the time of my birth  
" he was the confidential clerk of the eminent barrister,  
" Robert Graham, Esq., who was subsequently one of  
" the Barons of the Court of Exchequer. My father



“having struggled hard to procure for himself what, “a hundred years ago, was considered to be a good “education, was naturally solicitous that his eldest son “should have the best education he could obtain for “him.

“I learned to read at a dame-school, where our lady-like mistress took particular pains to make her young “pupils read and spell distinctly. From her I was “transferred to a superior day-school for boys.”

The Horne family had been settled at Eversley since the year 1700, when one of them was parish clerk. All that I know of my grandfather is, that he was the favourite pupil of a clergyman in his native village, was fond of mathematics, and was considered to be a man of integrity and right principle.

At the time of my father's birth he lived in Chancery Lane, according to the parish register of St. Dunstan's-in-the-West, where my father was baptised. It was only four months after Lord George Gordon's riots; and it is said that, by a remarkable coincidence, my grandfather's window-shutters still bore the motto NO POPERY, which had been inscribed on them for fear of the rioters. The family afterwards removed to Serle Street, Lincoln's Inn Fields. The dame-school where my father learned to read was at Eversley, where he was placed for the benefit of his health, under the care of an aunt. The pleasant fields and green lanes of that vicinity made an indelible impression on his mind. He had also a pleasing recollection of standing up in the church on Sunday afternoons, with other village children, to say the Catechism, and of receiving an

approving smile from the curate. My father had even then a passion for reading, which he was obliged to content with the scanty juvenile literature of that day. Yet from one of these little books he learned a lesson which he did not afterwards forget; that of unshaken trust in God's providence. When between six and seven years of age he was removed to a boy's school in London. Here he began to learn Latin, and went once through Lily's grammar. His father took an interest in his studies; and assisted him with his lessons, during their early morning walks together in the Foundling Fields.

“ My next remove was into the Royal and Ancient  
“ Foundation of Christ's Hospital, on the presentation  
“ of Mr. Graham's intimate friend, the celebrated bar-  
“ rister and dramatic author, Arthur Murphy, Esq.\*  
“ Here I received the rudiments of a classical education  
“ between the years 1789 and 1795. During two years  
“ I was contemporary with the subsequently eminent  
“ poet, Samuel Taylor Coleridge, at that time head-  
“ Grecian or senior scholar; who evinced his gratitude  
“ for my father's hospitalities to him by giving me  
“ private instruction in the summer school vacation of  
“ 1790.

“ This enabled me to attain such proficiency, that I  
“ was removed many months earlier than I otherwise  
“ could have been, from the under grammar school into  
“ the upper school, which was then under the able  
“ superintendence of the devoted head-master, the Rev.

\* Arthur Murphy, Esq., was a popular dramatist, and translator of Tacitus.

“James Boyer, M.A., of whose scholastic discipline  
“and peculiarities Mr. Coleridge has given a graphic  
“delineation in the first volume of his ‘*Biographia*  
“*Literaria*.’”

Much of the barbarism of former times was then still clinging to the “Royal and Ancient Foundation of Christ’s Hospital.” The younger boys were fearfully intimidated by the elder ones, the arrangements for their personal comfort were imperfect, and the system of education defective. Those who entered the grammar school learned neither writing nor arithmetic. The only instruction which my father had in these branches, after entering Christ’s Hospital, was from the voluntary lessons of a writing-school boy during a vacation. The head-master of that day is termed by Coleridge “a very sensible, but a very severe man.” He appears to have been wanting in that prime requisite of a good teacher — an equable temper. Yet my father always cherished a grateful recollection of the advantages which he enjoyed, and felt to the last a deep interest in the recent improvements, and the extended usefulness of this asylum of his youth. In proof of this, we may state, that only two months before his decease, he presented a handsomely-bound copy of the last edition of the *Introduction* to the library of Christ’s Hospital.

It was not unusual for the Grecians to give private lessons to younger boys, whose friends showed them kindness in return; and, as Coleridge was himself an orphan with scarcely any connections in London, my grandfather’s invitations could not have been unaccept-

able. The late matron of Christ's Hospital, Mrs. Green, who resided more than fifty years within its walls, recollected frequently giving "Little Horne" a ticket of leave to accompany Coleridge to my grandfather's house on holidays. Among other things, Coleridge taught my father the Greek alphabet. At that early period the future poet evinced his prevailing taste by declaiming verses as he went about the school-grounds.

Mr. Barnes, the late editor of the "Times," was also among my father's schoolfellows; and, though his juniors by several years, the Rev. Dr. Greenwood, afterwards head-master of Christ's Hospital, and the Rev. J. R. Pitman, the well-known tutor and editor of classical works, and some time preacher of the Magdalen and Foundling Hospitals.

Mr. Pitman continued to keep up an acquaintance with my father, and in a letter dated February 15, 1861, says, speaking of school-days: "My memory faithfully retains our former position beneath the window, and your initiation of me into Homer and Sapphic verse."

Mr. Pitman died at Bath a few months after.

## CHAPTER II.

Leaving School — First Situation — Studies French — Brief View — Dr. Willich — Snares of Romanism — Conversion — Essay on Scepticism — Volunteer Corps — Dr. Hamilton — Mr. Crewes — Working for the Booksellers.

“My father having died in June 1793, just as  
“favourable prospects were opening to him, I became  
“the eldest of six orphans. Small of stature and not  
“robust, I was unfit for any employment requiring  
“physical strength; and eight years of my life were  
“spent in the humble situation of a clerk to barristers.”

My grandfather died at the early age of thirty-six; my grandmother had died two years before, shortly after giving birth to her sixth child. When my father left school he returned to the house in Serle Street, where a relative had undertaken, for a time, to keep a home for some of the younger children by letting lodgings. My father had, as he has said, a vague consciousness of what it was to have the world all before him. Some stranger, to whom he had shown a civility, made him a trifling present, with which he bought a pen and some paper; and his first employment was copying precedents for gentlemen of the law, who might require such assistance.

“As I had a good deal of time at my command

“ during the first four years of my career, I endeavoured  
“ to improve myself by solitary but desultory study,  
“ for I had no one to counsel me, or guide me to a suit-  
“ able course of reading. But, with the Divine blessing  
“ upon my humble efforts, I was enabled to make my-  
“ self master of the French language, partly through  
“ the medium of Rolle’s Norman-French Abridgement  
“ of the Law of England, portions of which I trans-  
“ lated into English with the aid of Mr. Kelham’s  
“ Norman and English Dictionary, and partly by  
“ translating some modern French Historical Anec-  
“ dotes; going to the French bookseller of whom I  
“ had purchased the volume, to request the explanation  
“ of some grammatical and idiomatical difficulties,  
“ which he kindly solved for me. I then ventured to  
“ undertake a translation of Beaujour’s ‘View of the  
“ Commerce of Greece,’ a topic which at that time was  
“ exciting some attention.”

My father’s first permanent situation was with Mr. Toller, a barrister, who afterwards obtained an appointment in India, and died there. One evidence of his diligent study of French during this period, is to be found in a manuscript translation of the private life of Marie Antoinette, Queen of France, neatly transcribed as if for the press. That he was also desirous of keeping up the Latin language is evident from a Latin grammar, copied out in a legible hand, but evidently belonging to an early period.

“ The very narrow income I was then receiving  
“ (twenty pounds a year, with coarse brown bread, at  
“ eighteenpence the quartern loaf) early led me to



“ direct my attention to literature, as an auxiliary  
“ means of support. My first publication was *A*  
“ *Brief View of the Necessity and Truth of the Chris-*  
“ *tian Revelation* ; the result of notes and enquiries  
“ undertaken in the hope of confirming my faith in  
“ the Gospel, which had been shaken by reading an  
“ infidel novel of French origin. This little essay  
“ was written when I was only eighteen years old ;  
“ and it was published in my twentieth year, in 1800.  
“ I obtained two guineas for the copyright.”

Mr. Toller was the son of a dissenting minister, and had a good library. My father went to his house early, and before office hours eagerly read his books. He also subscribed a small sum to a circulating library, where he obtained the infidel novel above referred to. In Mr. Toller’s library he found an antidote. My father said one day, “ Leland on the State of Religion in  
“ the Heathen World was the first book that set me  
“ thinking. I saw a copy in my employer’s library, and  
“ was attracted to it by the beauty of the classical quo-  
“ tations. I read it, made notes of it at leisure hours,  
“ and said to myself— If this is right, I am wrong ! ”  
These notes from Leland form the first section of the *Brief View*, entitled ‘ The Necessity of the Christian Revelation, as shown from a short View of the State of Religion in the Antient Heathen World.’ The second section is headed : ‘ The Existence of our Saviour proved from the united Testimonies of Authors both friendly and inimical to the Christian Revelation.’ An extract from the Advertisement to the first edition will show the young author’s feelings in giving his first



work to the world:—"In submitting his little work to the candour of the public, he cannot but feel some degree of anxiety; yet he means not to deprecate the severity of criticism, or to urge his youth as an apology for the errors that may be detected. He has stepped forward in the defence of our common faith, and to oppose the rapid progress which the disciples of infidelity are making, by disseminating their pernicious principles, particularly among the junior part of the present generation. Should his endeavours be crowned with the least success, he will be amply compensated; and the recollection of it will cheer him amidst all the vicissitudes of life."

After leaving Mr. Toller, my father was for some time amanuensis to Dr. Willich, a physician, who was preparing a work entitled, "The Domestic Encyclopædia," which appeared in 1802, in three vols., 8vo. My father copied out the doctor's articles, and under his superintendence compiled many more. My father at this time resided with Dr. Willich. He rose early, and, before the time when he was required to work, read such books as were within his reach; and among them the volumes of the "Monthly Review." He was thus laying the foundation of his future bibliographical knowledge.

My father has dwelt with thankfulness on the fact that want of time and means kept him from many of the snares and follies of youth. He did not frequent gay company; and never in his life entered a theatre. "But," he said once, in reference to this time, "it is one thing to be speculatively convinced of the truth of

“ Christianity, and another to have it in the heart. I  
 “ was like a bird without a nest, and, allured by the  
 “ beauty of the music, frequently wandered into the  
 “ Romish chapel. A Roman Catholic neighbour, a law  
 “ stationer, who was kind to me, lent me a book which  
 “ they consider unanswerable — ‘ Challoner’s Grounds  
 “ and Reasons of the Old Religion.’ I sent him three  
 “ foolscap sheets in reply ; very desultory, no doubt,  
 “ but it prevented his troubling me any farther, though  
 “ we still continued on friendly terms together. I  
 “ never again entered a Romish chapel.”

“ In 1801, adored be the mercy of God my Saviour !  
 “ my mind experienced a most salutary and important  
 “ change. The perusal of an eccentric volume which  
 “ had excited much and most undeserved ridicule of  
 “ the Wesleyan Methodists, awakened my curiosity, and  
 “ I thought I would go and hear what they had to say.  
 “ Like other fools who went to scoff, I remained to pray.  
 “ A most powerful and persuasive discourse by the Rev.  
 “ and learned Joseph Benson,\* on the folly and danger  
 “ of irresolution in the momentous concerns of the soul,  
 “ effectually arrested me. The subsequent perusal of

\* The Rev. Joseph Benson was born in 1748, and died in 1821. Although of slender figure and weak voice, he was a great preacher. “ Distinct and accurate in his representations of Divine truth, powerful in argument, inflamed with the love of Christ, and full of compassion for the perishing souls of unconverted men, he frequently appeared in the pulpit like a messenger from the eternal world. His applications at the close of his sermons were energetic and impressive almost beyond example. Few ministers in modern times have been so successful in the conversion of sinners to God ; and many spiritual children will be his joy and the crown of his rejoicing in the day of the Lord.”—Smith’s *History of Wesleyan Methodism*, iii. 60 ; *Life of Dr. Bunting*, i. 31.

“the Rev. J. W. Fletcher’s (of Madeley) logical and  
 “unanswerable ‘Appeal to Matters of Fact and Com-  
 “mon Sense; or, a Rational Demonstration of Man’s  
 “Corrupt and Lost Estate’ brought me a humble  
 “penitent to the throne of grace, where I embraced  
 “the atonement, found peace, and gave myself to  
 “the service of God my Saviour.”

My father once gave the following account of this  
 circumstance:—“It pleased God to apprehend me by  
 “the preaching of the venerable Joseph Benson. I  
 “went one Wednesday evening to Queen Street, and  
 “heard the latter part of a sermon by him on ‘Christ in  
 “you the hope of glory.’ It attracted me. I went again  
 “on the first Sunday evening in the year 1801. ‘How  
 “long halt ye between two opinions?’ That was the  
 “sermon which fixed me. One or two Sundays after I  
 “heard another, on ‘Her ways are ways of pleasant-  
 “ness,’ by a Mr. Edwards.\* He was not an accredited  
 “preacher, but was equal to it. I do not know what  
 “they saw; I only remember the texts; but these  
 “two sermons made the impression.” “Mr. Benson,”  
 he added, “had studied at Oxford, but was refused his

\* Mr. John Edwards resided at Lambeth, and was an architect by profession. In early life he was known to Wesley, and the leading preachers of his time. He fitted up a building adjoining his house as a chapel, and was enrolled as a local preacher. Although much engaged in business, he cultivated his mind with great diligence, and was agreeable and effective in his pulpit addresses. Within a year after the sermon above alluded to, Mr. Edwards was seized with paralysis, and died early in 1803. Mr. Joseph Benson, who knew him well, closes the account of his life with the following aspiration: “May I follow him as he followed Christ, and, being faithful unto death, receive with him the crown of life in the kingdom of our Father!”—*Smith’s History of Wesleyan Methodism*, ii. 377—79.

“ degree for the offence of visiting poor neglected  
 “ prisoners in Oxford jail. He was still a friend to the  
 “ Church, and educated his two sons for clergymen.  
 “ Mr. Benson was at that time literary editor of the  
 “ ‘Wesleyan Magazine,’ and preached on Sundays, some-  
 “ times at Queen Street and sometimes at Lambeth.”

In 1802 my father wrote an Essay entitled *Considerations on the Probable Causes of the Increase of Scepticism and Infidelity; including Observations on the Influence of Religion upon Society*. After expressing regret at the rapid progress with which the disciples of infidelity were propagating their tenets, he goes on to allege three causes, viz. :—

I. *An innate propensity to reject, as being either totally or partially founded in error, those principles which militate against our preconceived opinions.*

II. *The vanity or affectation of being thought superior to vulgar prejudices.*

III. *The false system of education prevailing among professing Christians.*

The Essay concludes thus:—“ Those circumstances  
 “ have been specified, which appear to be the more im-  
 “ mediate causes of the infidelity and scepticism now pre-  
 “ valent among so large a portion of the community; and  
 “ the most probably effectual antidote been pointed out.  
 “ All controversy, and whatever may tend to widen the  
 “ breach subsisting between Christians of different per-  
 “ suasions, has been sedulously avoided. The Christian  
 “ religion, we may be assured, will eventually triumph  
 “ over all its adversaries; and though there will, perhaps,  
 “ ever be some difference of opinion in matters of religion,

“ yet, as its first and grand principle is universal love,  
“ ‘ if we are taught mutual forbearance by our difficulties,  
“ the principal difference will be at an end:’ we may  
“ then look forward to that period, when controversy and  
“ discord will be no more ; trusting humbly in the merits  
“ of ‘ God our Saviour,’ who ‘ is the Author and Finisher  
“ of our Faith ’—‘ hath brought life and immortality to  
“ light through the Gospel ’—and ‘ who is able to save to  
“ the uttermost all that come unto God through Him.’ ”\*  
This Essay did not find a purchaser.

My father participated in the enthusiasm of the time for the preservation of the land from a threatened foreign invasion ; and in his latest years, when the movement was revived, felt pleasure in the thought that he had once been a volunteer. He had periodical drills in the square of Lyon’s Inn, which doubtless benefited his health, for he was ever after a very active walker. My father was among those on duty at Nelson’s funeral, and at the great Review in the presence of King George III. He had also a vivid recollection of Rowland Hill’s sermon to the volunteers in 1803. The whole of Surrey Chapel was filled with the youthful defenders of their country, and we are told that many more were unable to gain admittance. The preacher’s impression of this scene has been preserved. Mr. Hill remarks : “ The respectable appearance of the volunteers, their becoming deportment in the house of God, and especially the truly animated manner in which they all stood up to sing the high praises of our God, filled me with solemn surprise, and exhibited before me

\* Monthly Review, lxx. 387, old series.



one of the most affecting scenes I ever beheld.”\* The service began by singing the hundredth psalm, and before the sermon the following hymn, composed by Mr. Hill for the occasion, was sung to the tune of “God save the King :”—

Come, thou incarnate Word,  
Gird on Thy mighty sword,  
Our prayer attend :  
Come, and Thy people bless,  
And give Thy word success,  
Spirit of holiness,  
On us descend.

O may Thy servant be  
Fill'd with sweet liberty,  
Clothèd with power !  
Bid, Lord, the dead arise,  
By Thy almighty voice ;  
May we in Thee rejoice,  
In this glad hour !

The text was from Psalm xx. 7, 8 — “Some trust in chariots, and some in horses ; but we will remember the name of the Lord our God. They are brought low and fallen, but we are risen and stand upright.” The service was closed by singing another hymn, adapted to the national air, “Rule, Britannia.”

When Dr. Willich's *Encyclopædia* was completed, my father was for some time without a situation. He went one Sunday morning in a depressed state of mind to Queen Street Chapel. Dr. Hamilton,† a physician,

\* Sermon to the Volunteers, p. 4.

† Dr. James Hamilton, a physician, first in Leeds, and afterwards in London, died in 1827, in the eighty-seventh year of his age. He was an intimate friend of Wesley. Dr. Hamilton was very kind to the poor, and “practised not more as a physician than as a preacher and

preached. His text was one that came home to my father's circumstances: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. vi. 33). He was afterwards taking a solitary walk in Lincoln's Inn Fields, when he was met by a gentleman who had some slight knowledge of him, and who, enquiring into his circumstances, promised to recommend him to a situation. This was my father's introduction to Mr. Crewes, a Roman Catholic barrister. He was writing a book entitled "A Digest of the Laws of England." My father stayed with him till the work was finished, wrote at Mr. Crewes's dictation, who composed walking about the room, transcribed the fifth and sixth volumes for the press, and made the index. My father also employed some of his spare hours at that time in assisting Mr. Charles Butler, the learned Roman Catholic historian, to edit some of his publications.

"In 1805, I had specially to provide for a younger brother [on his leaving Christ's Hospital]. The salary which I was then receiving, as clerk to a barrister, was scarcely sufficient for my own maintenance. Having endeavoured, but in vain, to procure literary work from the booksellers, I was one day telling my disappointments to a successful author to whom I was slightly known, when he offered to give me an *effectual* introduction to a respectable bookseller and

evangelist."—*Life of Dr. Bunting*, i. 174. In a plan for the preachers in the London circuit, during a part of the year 1803, given in Smith's *History of Wesleyan Methodism*, ii. 392, the name of Dr. Hamilton appears among the preachers at Queen Street Chapel.



“ publisher in Paternoster Row, but upon the hard  
“ condition of his having one-half of all I might receive  
“ from that bookseller for my literary work. I accepted  
“ these severe terms. The introduction took place.  
“ Mr. Crosby, of Stationers’ Court, Paternoster Row,  
“ immediately offered me fifty pounds for a treatise of  
“ 400 pages, on the Management of Grazing Farms,  
“ to be called ‘The Complete Grazier.’ Many of  
“ Mr. Crosby’s early years had been spent on such a  
“ farm in the county of Lincoln, so that he was well  
“ acquainted with its details. He had also a flourishing  
“ book-trade in that county, and was well acquainted  
“ with what was wanting to its local literature. Ac-  
“ cordingly, I was furnished with a huge mass of  
“ materials, which I had to examine and analyse. In  
“ the course of nine months the volume was written  
“ and printed; but, as I was preparing my *Introduction*  
“ *to the Critical Study and Knowledge of the Holy*  
“ *Scriptures* (which work, however, was not published  
“ for many years afterwards), I refused to print my  
“ name as the author of ‘The Complete Grazier.’”

My father was now occupying a little cottage in a garden at Lambeth, which the deterioration of that neighbourhood would now make it impossible to identify. When he reached home in the evening he would take half an hour’s repose, and then, after some strong tea, would recommence his labours, which extended far into the night. This he would often tell us; and it was indeed the way by which, with small variation, he accomplished much private literary work, correspondence, &c., during the larger portion of his life.

## CHAPTER III.

Becomes Clerk to Mr. Butterworth — Sunday Schools — First Plan of the "Introduction" — Consults Dr. Bunting — Indexes for Government — Love of Music.

"FOR many years I had the privilege and comfort of being in communion with the Wesleyan Methodists, among whom I found many kind friends, who counselled me in the difficulties and trials to which I was exposed, while they edified me by their Christian conversation.

"I quitted that Society, only when the ecclesiastical regulations of the Church of England rendered my retirement from them necessary, previously to my preparing for ordination in that section of the Church Universal. But I had the privilege of keeping up a Christian correspondence with many of them; and I have been favoured with the successive friendships of their most eminent ministers to the present time."

In the year 1806, Mr. Crewes's work being nearly completed, my father projected the plan of a "Treatise on Ecclesiastical Law," and submitted it to the inspection of Joseph Butterworth, Esq. M.P., the law bookseller. He approved the design, but dissuaded my father from going on with it, as his name was not known. At the same time, he offered my father the

situation of clerk to himself, at twice the salary Mr. Crewes had given, and a recommendation to literary work for the evening. A cordial friendship sprang up between them, which continued until Mr. Butterworth's death.

My father was treated with uniform kindness, and chiefly employed as his private secretary. Mr. Butterworth was a liberal as well as a wealthy man, giving away in charity no less than 2,000*l.* per annum. In many private cases my father had the privilege of being his almoner. A Society was formed for the relief of the distressed Germans in this country, many of whom had suffered great reverses through the tyranny of the first Napoleon. Mr. Butterworth was treasurer, and my father the acting secretary, without the name. He attended the committees, and thus became acquainted with many good men; among them Dr. Steinkopf and the Pastor Latrobe. This Society was afterwards merged in that for the Relief of Foreigners in Distress. After my father had joined the Wesleyans, he became Superintendent of Lambeth Chapel Sunday School, and a Visitor of the Strangers' Friend Society; he also founded the first Bible Association in Lambeth. During a term of years, whenever the preachers desired that assistance, my father read the prayers\* at Lambeth Chapel. At the request of a lady whom he met walking in Westminster one Sunday afternoon, and who pitied the neglected state of the children in her neighbourhood, my father

\* From the Book of Common Prayer, adapted to the use of the Wesleyan Methodists.

organised the first Sunday School there, in connection with St. Margaret's Episcopal Chapel, since included in Christ Church district.

“The publication of my *Brief View of the Necessity and Truth of the Christian Revelation*, together with the salutary change of my sentiments through the ‘saving grace of God,’ led me to the anxious reading of the Holy Scriptures; and eventually to undertake the work by which I am best known in British literature, the ‘Introduction to the Critical Study and Knowledge of the Holy Scriptures.’ The first edition of it was the result of seventeen years’ prayerful, solitary, unassisted, and not unfrequently midnight labour.”

My father once told me, that as early as the last Sunday in February 1801, he began to form the plan of the *Introduction*. The course of reading which it required occupied him till 1812, when he began to write.

A long letter addressed by my father, towards the close of 1806, to the Rev. Dr. Bunting, with whom he was on terms of friendship, gives a full statement of the various plans at that time floating in his mind, and also alludes to the interest which he took in Lambeth Chapel and Sunday School:—

“With this I forward for your consideration a copy of the plan adverted to in my last note. You will, perhaps, think my design too bold — too comprehensive to be successfully executed by an individual layman. Referring you to my views and motives, as expressed in my note of the 25th ultimo, I would only add that, having meditated upon the subject, I have sometimes

thought that I had sketched out too much for one person to execute. Mr. Edwards,\* who is convinced of the practical utility of the plan, has, in fact, suggested that so extensive an undertaking might be achieved better by the united exertions of two individuals; and who so fit as yourself, if you can command sufficient time for such a pursuit? I should rejoice in such a co-labourer in a work which, I am persuaded, is calculated to be of permanent utility to the Christian Church. When you have fully weighed the matter, may I beg the favour of a few remarks, addressed to me, either under cover at Mr. Edwards's, or directly to me at Mr. Butterworth's? I have, in fact, abandoned the law (as I think I intimated when you were lately in town), and have taken a confidential appointment with an estimable friend, which is of a multifarious nature; but to me it is certainly most agreeable, and it leaves me some hours every day for literary pursuits. I have nothing that I can offer worthy of your perusal. My time has of late been closely occupied in finishing two or three laborious indexes (one of them a Latin one to some records for Government). I have, however, much—very much—cause for gratitude that I have been preserved, with some slight exceptions, in health and strength of mind and body, amid some very severe domestic vexations, and that I am enabled to encounter severe nocturnal exertions. I have the pleasure to inform you that, at length, the lease has this evening

\* Mr. Edwards was a publisher in Crane Court, Fleet Street, and at that time a leading member of the Lambeth Methodist Society; but he does not appear to have been related to the Mr. John Edwards, mentioned in page 12, *supra*.



been signed, by the landlord and trustees of an eligible spot of ground, on which to erect a chapel for our Lambeth congregation and society. It offers a prospect of extensive usefulness. To-morrow evening the service will commence at half-past six; after which such of the trustees as are present will be called upon to confirm their subscriptions; and the members and other friends, of whom by no means an inconsiderable number have been invited by letter, will be called upon to give according to their ability. We do hope and trust they will do liberally towards this 'great work.' Our Sunday School consists of about 230 children, of whom it is intended to take the whole to the chapel, when erected; a more grateful office to teachers, as well as children, than the taking a small number, at alternate periods, to Lambeth Church, where they are unavoidably but indifferently accommodated. We are encouraged greatly in our work by the reformed conduct of the unruly, and the orderly deportment, in general, of the rest; but, what is of infinitely greater moment, we have reason to believe that some of them have received good impressions to good purpose."\*

It appears that when Mr. T. P. Bunting asked my father's permission to print the above letter, my father, in his reply, gave him some additional information explanatory of the previous letter. Although this partially refers to circumstances which occurred long after, it cannot be better inserted than in this place:—

“Previously to my undertaking the *Introduction*, I

\* Life of Dr. Bunting, i. 286—288.

had sketched a prospectus for an edition of the English Bible, in which the books of the Old and New Testament should be inserted chronologically, and with a biblical commentary ; that is, one in the very words of Scripture. A general *Introduction* was to be prefixed ; which, growing in my hands, I finally dropped the idea of a biblical commentary, and bent all my efforts to the *Introduction to the Critical Study of the Holy Scriptures*, the first edition of which was published in June 1818. Towards the close of the first volume, I sketched a plan for arranging the books of the Old and New Testament chronologically. This arrested the attention of a young and vigorous scholar, the late Dr. Townsend, Canon of Durham. Having been educated at Christ's Hospital, Mr. Townsend called upon me, as an old 'Blue,' for my counsel, as he proposed to undertake such a work. Being at that time deeply engaged in combating the efforts of infidelity, I was too happy to give him my best advice, and also the materials I had collected for an improved harmony of the four Gospels. In due time Mr. Townsend produced his truly valuable 'Harmonies of the New and Old Testaments,' with learned notes, in four volumes 8vo., the whole, I am persuaded, much better done than I could myself have done it. And, just now, the Bible, with a strictly biblical commentary, has been published in three handsome quarto volumes, with maps, &c., by Messrs. Bagster. It appears to me most admirably done. I do not know who the editors are. No one person could have accomplished such a work.



In fact, it supersedes every work which has been published, containing parallel references at length.”\*

My father was fond of music, and had begun to learn the violoncello, but as the idea of the Introduction assumed a definite form, he found music so great a rival to study that he gave it up. “I looked at my instrument,” he said, “every day for a month without touching it, and then sent it away.” Yet the little musical knowledge he had gained proved useful, as it enabled him afterwards efficiently to direct the psalmody of his church.

My father’s situation with Mr. Butterworth introduced him to the acquaintance of Dr. Adam Clarke, the brother-in-law of the former, who took a deep interest in his welfare. Mr. Butterworth was applied to by John Caley, Esq., Keeper of the Records at the Chapter House, Westminster, to recommend a person to make an Index to the Catalogue of the Harleian Manuscripts in the British Museum.† My father’s

\* Life of Dr. Bunting, i. 288.

† By the kindness of Charles Roberts, Esq., Clerk to the Record Office, we have been favoured with the following particulars respecting the indexes, and my father’s subsequent appointment at the Chapter House. In May 1808, the compilation of the indexes to the three volumes of the “Catalogue of Harleian Manuscripts in the British Museum, was placed by the Commissioners on Public Records in the hands of Mr. Horne.” It is stated, “The faithful execution of the indexes to these volumes, particularly the ‘Index Rerum,’ will be a laborious and difficult task; but Mr. Horne, to whom it is intrusted, has entered upon it with spirit, and appears quite adequate to the undertaking.”

Towards the close of 1811 Mr. Horne is said to be “deserving of much commendation for the industry he has lately exerted.”

In November 1816, Mr. Horne was “proceeding with the ‘Index Rotuli Scotiæ in turri Londinensi et in domo Capitulari Westmonasteriensi asservati;’ afterwards published in two vols. And in January 1817 is stated to be ‘sedulously engaged in compiling the “Indexes of Persons and Places,” a work of much labour and time.’”

name was proposed. We may remark that this work brought him under the notice of his future patron, Mr. Speaker Abbot, afterwards Lord Colchester. Mr. Abbot bestowed particular attention on the state of the Record Office, Westminster, and also of the British Museum, of which he was an official trustee. He gave his advice respecting the arrangement of the Harleian Catalogue.

In afterwards reviewing these circumstances, my father would thankfully acknowledge that every appointment which he held prepared him for something better which was to follow.

From the "statement of progress" of the Record Commissioners between March 25 and May 1, 1817, we learn that the Right Hon. George Rose had, on the recommendation of the Record Commissioners, appointed Mr. Thomas Hartwell Horne to be third or junior clerk.

Again in June 1817, Mr. Horne is stated to be continuing the said indexes "with his accustomed care and diligence."

The work was published in 1819, and the preface is signed, "T. H. Horne, Chapter House, Westminster, March 1, 1819."

In the "statement of progress" of the Record Commissioners, from June 24 to Sept. 29, 1819, it is stated that Mr. Thomas Hartwell Horne, third clerk at the Chapter House, "having been ordained in Holy Orders, has resigned his situation" in the Chapter House.—*Minute Book of the Record Commissioners*, ii. 364, 432; v. 34; vi. 135, 190, 194, 202; vii. 223.

## CHAPTER IV.

Surrey Institution — Mr. Jay — Marriage — Introduction to Bibliography — American Correspondence — Publishes his great Work — Reviewers — Deism refuted.

“IN May 1809 I was elected sub-librarian of the “Surrey Institution; which office I held until the Institution was dissolved in 1823, from exhaustion of the “funds originally subscribed.”

‘Mr. Butterworth felt an interest in this establishment, and was very anxious that the library of this new Institution should be formed under the influence of the highest bibliographical knowledge, and with a due regard to the interests of religion. He therefore induced Dr. Adam Clarke to accept the office of librarian.’\* The influence of these gentlemen procured the appointment of my father as sub-librarian.

This office was well suited to his taste. He had access to a good library, and in the interval of paying attention to members, was at liberty to follow his own pursuits. The scientific lectures also, which were delivered there twice a week during the winter, were a source of gratification and improvement to him. Many agreeable acquaintances were formed there, some of which ripened into lasting friendship.

\* Smith’s History of Wesleyan Methodism, ii. 459.

My father had a high esteem for Mr. Jay of Bath. It was Mr. Jay's practice during many years to come to town every summer for a month, and to take Rowland Hill's place at Surrey Chapel. At these times my father took great pleasure in attending his week-day evening lectures. In later years he frequently alluded to this circumstance, and expressed a high opinion of Mr. Jay's published sermons.

"In 1812 [Sept. 12] I received from the hands of "John Millard, Esq. of Cordwainers' Hall in the city "of London, his eldest daughter Sarah, my best earthly "treasure. Lovely, prudent, and truly pious, she was "indeed a helpmeet for me during the forty-six years "of singularly happy wedded life that she was lent to me "by 'Almighty God, the Father of all Mercies.' The "sympathising and considerate friend of the fatherless, "the friendless, and the destitute, she was my conscientiously prudent and upright counsellor in difficulties, my comforter in sorrow, and my most affectionate nurse in sickness, while she edified me by her "consistently pious and benevolent example.

"It pleased God to give us two dear daughters."

My mother's bright intellect and cultivated mind well fitted her to be an improving companion, while the energy with which she superintended my father's affairs freed him from every anxiety. Among my earliest recollections is that of seeing my mother with her right hand engaged in domestic work, while her left held a proof of the "Introduction," at which she was glancing with a view to the correction of its style. My mother's devoted services were requited with an affection that

seemed to increase with years. Her husband's heart could safely trust in her, and her children's children now rise up and call her blessed.

Previously to my mother's marriage, she had been residing for four years in Gloucestershire, where she was for the first time brought under the influence of an evangelical ministry. The preaching of the Rev. Edward Mansfield, Vicar of Bisley,\* was made the means of her conversion. Mr. M. lent my mother to read treatises of the old divines, and took much pains in her religious instruction.

On leaving Mr. Mansfield's pastoral care he gave her a letter of introduction to his friend, the Rev. Samuel Crowther, of Christ Church, Newgate Street. This brought my father also under Mr. Crowther's notice.

The years intervening between 1812 and 1819, while he was still steadily writing the *Introduction*, were passed in a regular attendance at the Surrey Institution; and also during a part of the time, on certain days, at the Chapter House, Westminster.

\* The Rev. Edward Mansfield, Vicar of Bisley, Gloucestershire, second son of Sir James Mansfield, Chief Justice of the Common Pleas, was educated at Westminster School, and afterwards became Fellow of St. Peter's College, Cambridge. "Mr. Mansfield's sentiments as a divine were orthodox, spiritual, and practical; as a public instructor he was commanding and impressive, and all he said produced the greater effect because he was known to feel its influence on his own heart. It is said that in his intercourse with the poor he resembled the description of the patriarch Job (xxix. 11—17), and that in general society fewer idle words escaped his lips than those of almost any man living." Mr. Mansfield was twenty years vicar of Bisley, and died in 1826, in consequence of a fall from his chaise, at the early age of forty-seven.—Rev. J. Smith's *Memoir of the Rev. E. Mansfield*.

His literary recreation between 1812 and 1814 seems to have been writing the *Introduction to the Study of Bibliography*. Several letters of thanks for presentation copies are preserved. The Bishop of London (Dr. Howley) writes: "It contains much of curious and much of useful information, and brings together in a short compass what must otherwise be sought with trouble and uncertainty in different books."

Dr. Dibdin, author of "Bibliomania," &c. writes: "Peignot (Rep. Bibl. Univ.) has been of very great service to you. His work was published the year after that of the 'Bibliomania,' or I should have foraged pretty actively in the same field. It is a good thing to have the best parts of it presented to an English reader, and I rejoice that you have done so."

Dr. John Mason Good writes: "I think the public ought to be indebted to you, and will not fail to encourage the labour, ingenuity, and useful as well as elegant research which the volumes contain."

My father afterwards compiled several topographical and other publications, which appear in the list of his works. He also edited between the years 1815 and 1817 a monthly periodical entitled the "Literary Panorama and National Register; comprising a Review of Books, a Register of Events, and a Magazine of Varieties." This work some years later was merged in the "New Monthly Magazine."

During this time a letter fell into my father's hands from Dr. James Mease, a physician, and afterwards leader of the literary circles of Philadelphia, U. S. The letter had been addressed to some person in



England who died before it came to hand. My father replied; Dr. Mease rejoined; and thus the foundation was laid of his future extensive American correspondence. Dr. Mease sent my father a variety of printed intelligence, which he published in the "Panorama," under the title of "Americana."

The first edition of the "Introduction" was published June 4, 1818, in two vols. 8vo.; and at the close of the year, a third volume was added by way of supplement. My father had dedicated the work to his kind friend and patron Lord Colchester, himself a person of no mean biblical acquirements.

With the view of making the work extensively known, he gave away no fewer than seventy copies, presenting them to the bishops and other influential persons, together with the editors of the principal Reviews. Very gratifying letters of thanks were sent to him from the highest quarters, some of which are subjoined:—

*From the Right Rev. the Lord Bishop of London  
(Dr. Howley).*

"London, July 16, 1818.

"SIR,

"I request you to accept my best acknowledgements for your attention in sending me a copy of your very comprehensive and laborious work, the *Introduction to the Critical Study of the Bible*. It contains, I believe, more than any other work in our

language on the subject, with much information drawn from sources not accessible to ordinary scholars.

“ I remain, sir,

“ Your obedient faithful servant,

“ W. LONDON.”

*From the Right Rev. the Lord Bishop of Chester  
(Dr. Law).*

“ SIR,

“ I am again obliged by your kindness in sending a copy of your book to the ‘ Clerical Institution at St. Bees.’ I will take the first opportunity of forwarding it to the Rev. Mr. Ainger, the superintendent of the Institution. Your work is admirably calculated to be of service to young men who are preparing themselves for Holy Orders. Sincerely thanking you for the benefit you have conferred upon the cause of religion by your very useful ‘ Introduction,’

“ I am, sir,

“ Your obliged and faithful humble servant,

“ GEO. H. CHESTER.

“ Palace, Chester, Aug. 7, 1818.”



*From the Right Rev. the Lord Bishop of Raphoe  
(Dr. Magee).*

“Raphoe, Aug. 19, 1820.

“REV. SIR,

“I beg to offer you my best thanks for the very acceptable present of your two volumes,\* which I have just received—both most important and seasonable; the larger one, particularly, abounding with valuable facts and authorities judiciously and ably applied.

“It is a moment when the exertions of all are wanted against the Socinian and the Infidel; and you have done good service against both. I am glad to see that a new edition is preparing for the press of your very excellent ‘Introduction to the Study of the Holy Scriptures.’ From the full satisfaction which I received from the perusal of that work on its first coming out, I placed it in the hands of my sons, who are preparing for Holy Orders, and I have recommended it to others similarly engaged. . . .

“I remain, Rev. Sir, with much respect,

“Your obliged and obedient servant,

“W. RAPHOE.

“The Rev. Thos. H. Horne,  
Surrey Institution, near Blackfriars’ Road, London.”

\* It is uncertain whether the *Introduction to Bibliography* or the *Critical Introduction* is here referred to.

*From His Grace the Archbishop of York.*

“Bishophthorpe, Jan. 5 (1822).

“REV. SIR,

“I beg you to accept my best acknowledgements for your very obliging attention in sending me a copy of the Supplement to the first edition of the ‘Introduction to the Critical Study and Knowledge of the Holy Scriptures:’ a book truly valuable in itself, and of the highest utility to every biblical student.

“I am, Rev. Sir,

“With true regard,

“Faithfully yours,

“E. EBOR.”

Some of the reviewers were severe: my father profited by their strictures in his next edition, and afterwards reckoned the writers as his truest friends. Among these was Josiah Conder, Esq., editor of the ‘Eclectic Review.’ The Rev. S. C. Wilks, who has recently favoured me with a letter on the subject, thus writes: “I had known your venerable father for more than forty years. My first acquaintance with him was in 1818, and I believe I was the first reviewer of his great work. Mr. Zachary Macaulay, who had been editor of the ‘Christian Observer’ for many years, till he resigned that charge to me, forwarded to me Mr. Horne’s ‘Introduction,’ which he had received from the author (who supposed that he was still editor of the ‘Christian Observer’), and he suggested that it was a work of great labour and research, and that the

author, who meant it as a passport to Holy Orders, 'ought to be encouraged.' Upon perusing the work, I felt so strongly its great utility that I wrote the most zealous review I could pen in the 'Christian Observer' for 1819, p. 723; commencing with an *assertion* that, 'These volumes constitute the most important theological publication of their kind which has appeared in this, or any other country, for some years;' and with a *prediction* that 'The work *must* eventually make its way to publicity:—no well-assorted theological library could be long without it, if only on the score of economy,' as it embraced in its compilations and references the pith and marrow of innumerable volumes."

In the early part of the year 1819, while yet a layman, my father brought out a little treatise entitled *Deism Refuted, or Plain Reasons for being a Christian*. The first edition was published at a time when the press was deluged with cheap Infidel tracts of the deadliest tendency. Four thousand five hundred copies were disposed of at cost price within the short space of six weeks. It numbered five editions of eight thousand copies within twelve months, and was reprinted in America in 1820. A seventh edition, considerably enlarged, appeared in 1826. The Bishop of London thus referred to it: "I have read your tract with great pleasure, and think it well calculated for the use of such young and inexperienced persons as may desire to be acquainted with the grounds of their belief, and for the instruction of the middle classes in general." This little work has contributed five tracts to the series published by the "Religious Tract Society:" viz., Nos. 316, 318, 319, 321, and 701.

## CHAPTER V.

Ordination — Mr. Crowther — Dr. Mason Good — Infidel Challenge —  
Mr. Hone — Treatise on the Trinity — Queen's College Catalogue —  
Letters — Bishop of Limerick.

“THE publication of my ‘Introduction to the Critical Study of the Holy Scriptures’ eventually led to the realising of my long-cherished and prayerful wish, in conjunction with that of my honoured father, to devote myself to the ministry in the Church of England. His decease having prevented me from prosecuting my studies at either of the Universities, the Rev. Dr. Howley, at that time Bishop of London, disregarded my want of an English academical degree; and considering my ‘Introduction’ as an appropriate and honourable passport to Holy Orders, ordained me in 1819.”

The University of Aberdeen had during the preceding year conferred on my father the honorary degree of M.A.; and immediately on his ordination, in accordance with the wishes of the Bishop of London, he placed his name on the books of St. John's College, Cambridge, where he ultimately proceeded to the degree of B.D.

“I was ordained to the Curacy of Christ Church, Newgate Street, in the City of London [on Trinity

“ Sunday, 1819], within which parish Christ’s Hospital  
 “ is situated;—a most agreeable appointment to a  
 “ ‘True Blue,’ and grateful alumnus of that Royal  
 “ and Ancient Foundation. Here I continued six  
 “ happy years, until the eventually fatal illness of the  
 “ truly pious, and, by his affectionate parishioners,  
 “ much-beloved Rector and Vicar, the Rev. Samuel  
 “ Crowther,\* M.A., devolved upon me more laborious  
 “ pastoral duties than I was equal to undertake, so that  
 “ I necessarily resigned my charge in 1825.”

My father’s duties at Christ Church were generally confined to reading prayers; he did, however, occasionally preach. After one of his sermons he received from Dr. Mason Good,† a member of the congregation, the following note, accompanied by some verses:—

\* The Rev. Samuel Crowther, born Jan. 9, 1769, and educated at Winchester School, afterwards became Fellow of New College, Oxford. He was elected Vicar of Christ Church, Newgate Street, in the year 1800, and died Sept. 28, 1829. The Rev. D. Wilson, afterwards Bishop of Calcutta, says in his funeral sermon for Mr. Crowther: “His ministry was most fruitful. The number of souls converted or impressed with the importance of religion; the number of thoughtless youths stopped in their career of sin; the number of those who were edified and benefited by his public instructions; the number whom he instrumentally saved by his visits, his labours, his pastoral care; will never be known till the last trump shall sound at the great revelation of the day of judgement. . . . He was an ornament of the Church of England.” Mr. Crowther’s name will be perpetuated in Africa, by the well-known native Missionary who bears his name, and who, when young, was redeemed from slavery by contributions from the Church Missionary Association of Christ Church, Newgate Street.

† John Mason Good, M.D., a learned physician, was born in 1764. He is chiefly known by his “Song of Songs, or Sacred Idyls, translated from the Hebrew, with Notes,” 1803. Dr. Good died in 1827.

“ MY DEAR FRIEND,

“ The best proof I can give you of my obligation to you for your labour of last night is by sending you the enclosed, the outline of which occurred to me on my return home. Were it more worthy of the subject it would be more worthy of your acceptance, as well as more gratifying to

“ Yours very faithfully,

“ T. M. GOOD.

“ Guilford Street, Friday afternoon.”

### THE NAME OF JESUS.

“ And thou shalt call His name Jesus, for He shall save His people from their sins.”

“ Jesus ! Saviour ! ” yet again,  
 Messenger of heavenly love,  
 O, repeat th’ angelic strain :  
 Strike that name, all names above.

“ Jesus ! Saviour ! ” at the sound  
 Can there be a heart asleep?  
 Through creation’s utmost bound  
 Let the thrilling music sweep.

Lo ! He comes His name t’ attest ;  
 Mighty Saviour of mankind.  
 Wide as guilt has spread his pest,  
 Healing, here, the guilty find.

Prince of Peace ! Desire of all !  
 All the nations wait for Thee.  
 Mount Thy chariot — rule the ball ;  
 Captive lead captivity.



Save us by Thy promised birth :  
 By Thy present Spirit save :  
 By Thy toils, Thy pangs on earth :  
 By Thy conquest o'er the grave.

When in health temptations throng ;  
 When in sickness, gloomy fear ;  
 In life, in death, be Thou my song ;  
 Jesus ! mighty Saviour ! hear.

“ In the first edition of my ‘ Introduction,’ as stated  
 “ in the preface to the second and subsequent editions,  
 “ ‘ I had given only a very brief Outline of the  
 “ Evidences for the Genuineness and Inspiration of  
 “ the Old Testament; and a somewhat more extended  
 “ view of the Genuineness, Credibility, and Inspiration  
 “ of the New Testament; and being unwilling to  
 “ augment unnecessarily the number of treatises extant  
 “ on these subjects, I referred my readers to a few  
 “ which are accounted the most valuable. In preparing  
 “ the second edition for the press, it was my intention  
 “ to continue these remarks, and to subjoin a few addi-  
 “ tional considerations. But I was induced to deviate  
 “ from that design by the extensive circulation of infidel  
 “ works and tracts.’ . . . . ‘ Called upon by name  
 “ from the press\* to consider the objections to Divine  
 “ Revelation, I felt it my duty not to shrink from the

\* In No. 19 of the *Republican*, Friday, March 17, 1820, ii. 299, is the following: *The Challenge Accepted ; or, A Reply to the Fifth Edition of the Rev. Thomas Hartwell Horne's Pamphlet, entitled, ‘ Deism Refuted, or Plain Reasons for being a Christian.’* By R. Carlile. This is the commencement of a *seriatim* examination of my father's work, which is carried on in several numbers of the *Republican*, and is doubtless the call to which my father alludes. Carlile was afterwards imprisoned for his blasphemous writings, which put a stop to the publication.



“ task;’ and as these infidel objections are still reiterated, the arguments and evidences contained in my first volume have been carefully re-examined and confirmed, and brought down to the present time.

“ Among the topics alleged in 1820 by infidel writers against the New Testament, were the so-called ‘ Apocryphal Books of the New Testament,’ an English translation of which was published in that year, in an octavo volume. To this publication I devoted a special examination.

“ While I was most anxiously engaged on this subject, during the summer of 1820, a tall person of grave aspect entered the library of the Surrey Institution, to make some theologico-critical researches. I gave him the information desired, which he courteously acknowledged, and remarked that I seemed to be very busy. I replied that I was at press with a second edition of my ‘ Introduction,’ and that it had been just before asserted in a weekly infidel journal, — ‘ Buy Mr. Hone’s “ Apocryphal New Testament;” he will tell you all about it.’ I further added that I was then at work on the ‘ Apocryphal New Testament,’ which I should critically examine, and show that it could do no harm. If there were no genuine coin there would be no counterfeits.

“ The stranger then acknowledged that *his name was Hone*. Thanking me for my candour in stating in what spirit and manner I purposed to review and criticise his book, he most solemnly disclaimed any design of attacking the New Testament, which some

“of his critics had imputed to him in no measured  
 “terms; and assured me, that his sole object in pub-  
 “lishing the ‘Apocryphal New Testament,’ was that  
 “stated in the preface—viz., to explain the subjects of  
 “pictures and prints, which are without explanation  
 “from any other source.

“A few months afterwards Mr. Hone informed me  
 “that he was about to publish an answer to all his  
 “assailants, and requested that I would allow him to  
 “see what I was printing. Conscious that I had ex-  
 “amined his work both fairly and honourably, I sent  
 “him the proof sheets of my Critique, which has  
 “been retained in every subsequent edition of my work.  
 “Shortly after, Mr. Hone printed a letter to Mr. John  
 “Murray, senior, the publisher of the ‘Quarterly  
 “Review,’ in which journal he had been fiercely  
 “attacked. Mr. Hone took *no* notice of my critical  
 “examination of the ‘Apocryphal New Testament;’  
 “but in May 1823, when he published his ‘Ancient  
 “Mysteries Described,’ from manuscripts in the British  
 “Museum, he sent me a copy of that curious volume,  
 “with the following inscription:—

“‘To the Rev. Thomas Hartwell Horne, who, in  
 “his “Introduction to a Critical Knowledge of  
 “the Scriptures,” had power to do me an injury;  
 “and believing, as was the fact, that he would  
 “have done me wrong, did me justice.

“‘Most respectfully from

“‘W. HONE.’”\*

\* William Hone, the bookseller, once too well known for his low political, and at least semi-infidel, opinions, afterwards became a truly

In the year 1820 my father published *The Scripture Doctrine of the Trinity, briefly stated and defended; and the Church of England vindicated from the charge of uncharitableness in retaining the Athanasian Creed*.<sup>\*</sup> This little work contains the substance of two sermons, written at the request of Mr. Crowther, and preached at Christ Church on Trinity Sunday 1820. The immediate occasion of them was an attack upon the Church of England, made in some of the newspapers of that day. The book was, as usual, highly commended.

In 1821 my father was applied to by the President and Fellows of Queen's College, Cambridge, to make a classed catalogue of their library. For this purpose he visited Cambridge in October, and again in the following June. Queen's library was at that time in a neglected state. The book-worm might be seen there doing its work of destruction; and the place was little frequented except by spiders and moths. With the help of assistants, the books were arranged and the titles copied, while my father was at Cambridge. The classification of the catalogue was afterwards prosecuted in London.

My father's most important occupation, however, until the close of the year, was the preparation of the

religious man. He published an account of his conversion in 1841, and died the following year, aged 63. My father deposited his copy of the *Ancient Mysteries Described*, with Hone's inscription, in the library of the British Museum.

\* A second edition was published in 1826. On Trinity Sunday in that year Dr. Blomfield, then Bishop of Chester and Rector of Bishops-gate, recommended this work to his parishioners from the pulpit.

second edition of the "Introduction," which came out shortly before Christmas, recast, corrected, and in great part rewritten.

Many were the gratifying letters received on the occasion. Most of the bishops placed the work in their list of books recommended to candidates for ordination. Archdeacon Wrangham, at that time Examining Chaplain to the Archbishop of York, on seeing the second edition advertised, wrote my father an unsolicited note, to say that he had felt it his duty to recommend the work to the Archbishop's candidates for ordination. He shortly after wrote again as follows:—

"DEAR SIR,

"Accept my best thanks for four volumes, which I shall class among the most valuable on my crowded shelves. They have only this moment reached me, for I left Bishopthorpe the day after the ordination, but I shall immediately set about reading them through with my little leisure. I shall necessarily have the mortification of being frequently interrupted in my gratification. I will not fail to convey to the Archbishop your supplementary volume, and can venture *a priori* to return you his Grace's thanks; for we were conversing on the subject of the work during my last visit.

"I am threatened, it seems, in return for a passage in my late Charge, with the anti-visitation of a Socinian Controversy. But I feel 'thrice armed' in my cause.

"I trust on my next visit to town to be able to put some little work of mine into your hands, as an excuse

for seeking the pleasure of your personal acquaintance, both as theologian and bibliographer.

“I remain, your much obliged and faithful,

“FRS. WRANGHAM.

“*Multos et felices.*

“Hunmanby, Jan. 1, 1822.”

Dr. Graves, Divinity Professor at Dublin, wrote as follows:—

“Dublin, Feb. 16, 1822.

“DEAR SIR,

“I have within these few days received your very valuable present of a copy of the second edition of your ‘Introduction to the Scriptures,’ and have read over as much of it (particularly of the additional parts) as the time would permit. I have found it, as I expected, a store of most varied and important information, judiciously selected, and most excellently well-arranged and condensed—sound in doctrine and strong in argument. I consider it as a treasure to the young theological student, and shall most strongly recommend it to the young men attending my Divinity lectures. I beg to assure you I feel myself highly honoured, and am most truly grateful for the notice you have been so kind as to take of my works; and that I shall always remain, with the sincerest respect and regard, Rev. and dear sir, your most obliged and most faithful humble servant,

“RICHARD GRAVES.

“To the Rev. Hartwell Horne, &c., &c., &c.”

My father's acquaintance with the Rev. John Jebb, afterwards Bishop of Limerick, commenced about this period. When Mr. Jebb visited London in 1820, previously to publishing his "Sacred Literature," he had an interview with my father. They were mutually pleased. In the second edition of the "Introduction" there appeared a copious analysis of Mr. Jebb's new book, which the author felt to be a gratifying indication of the place which "Sacred Literature" had already taken among standard works of Scripture criticism. His friend and correspondent, Mr. Alexander Knox, was deeply impressed and interested by this lasting tribute. He thus writes :—

"I suppose there has scarcely been an instance of such a testimony, so prompt and so practical, as that in Horne to your book. I assure you I saw it with the sincerest satisfaction."\* The acquaintance thus happily begun continued through the remainder of the Bishop's life, and my father ever regarded his memory with the highest respect.

\* Forster's Life of Bishop Jebb, p. 201.



## CHAPTER VI.

Eclectic Society — Surrey Institution closes — Beveridge's Works — Bishop Chase — Dr. Turner — British Museum — Lord Colchester.

IN October 1822, my father, on the recommendation of Mr. Crowther, was admitted into the Eclectic Society.\* Of the members of that day very few yet remain; but among those who are departed, besides Mr. Crowther, we may mention the names of Bickersteth, Budd, Goode, Hawtrey, Jerram, Mortimer, Pratt, Pritchett, Sheppard, Simeon, Watkins, D. Wilson, and Basil Woodd. The Eclectic meetings were to my father for many years seasons of most delightful intercourse, and he attended them as regularly as his engagements would permit.

In November 1822, the third edition of the "Introduction" appeared. On this occasion Lord Colchester writes:—

\* The Eclectic Society was instituted early in the year 1783, by a few of the London Clergy, for mutual religious intercourse and improvement, and for the investigation of religious truth. The first meeting was held at the Castle and Falcon Inn, Aldersgate Street, Jan. 16, 1783, and consisted of the Rev. John Newton, the Rev. Henry Foster, the Rev. Richard Cecil, and Eli Bates, Esq. Its members were subsequently increased to twelve or fourteen, besides as many country members or occasional visitors. The meetings were afterwards held once a fortnight at the Vestry Room of St. John's Chapel, Bedford Row; and the Society comprehended, according to the original design, two or three Laymen and Dissenting Ministers." — Archdeacon Pratt's *Eclectic Notes*, London, 1856.

“18 Spring Gardens, Nov. 19, 1822.

“SIR,

“I am very much obliged to you for sending me a copy of the third edition of your learned and valuable work, which I have just received. And I have turned to the passage in the preface to the first volume which fully accounts for the labour which you have so justly deemed it right to bestow upon the Evidences of Divine Revelation. But I cannot observe without sincere regret that the author of so meritorious a work as that which has reached its third edition in so short a space of time should have only to describe himself in his title-page as a curate. I should have hoped that suitable means had been provided, by those who have the power to mark their approbation of your labours, by obliging you to superadd to your name some farther designation; and I am still willing to persuade myself that what has been long deferred is nevertheless still borne in mind.

“I remain, sir,

“Ever very faithfully yours,

“COLCHESTER.

“To the Rev. Thomas Hartwell Horne.”

In 1823 the Surrey Institution ceased to exist, and my father prosecuted his literary labours at home. In this year he began to write articles for the “*Encyclopædia Metropolitana*,” and edited a complete edition of the *Works of the Right Rev. William Beveridge, D.D., Bishop of St. Asaph; with a Memoir of the Author*,

*and a Critical Examination of his Writings*, in nine vols. 8vo. Of this work my father writes : —

“Dr. Beveridge was highly esteemed for his piety,  
“and for his devout attention to his pastoral duties,  
“both as a minister and as a bishop. His ‘Practical  
“Writings,’ published by himself, deservedly com-  
“manded an extensive sale. After his decease his  
“executors seem to have turned into money everything  
“of his composition which they could find. The  
“result was, that many of his English works (now  
“for the first time collected together) were incorrectly  
“printed. This circumstance not a little augmented  
“my editorial labours; but, by patient comparison of  
“different editions, I was enabled to present a tolerably  
“correct text of all that had been printed. It was no  
“easy task to write the life of a voluminous author  
“nearly a hundred and fifty years after his decease.  
“A copious General Index completed my edition of  
“Bishop Beveridge’s works.”

In reference to these “Works” the Bishop of London writes : —

“DEAR SIR,

“I have to thank you for the two concluding volumes of Bishop Beveridge’s works, and to offer my congratulations on the completion of your task. I observe with satisfaction the cautions you have given respecting the ‘Private Thoughts’—a work which, with many excellencies, has some defects, and would not, I apprehend, have been published by the Bishop himself without considerable alterations and

omissions. The spirit of piety which pervades all the Bishop's writings makes them very valuable, and I am glad to see them collected in a convenient form for public use.

“I remain, dear sir,

“Your faithful servant,

“W. LONDON.

“London, March 8, 1824.”

When in 1817 my father published information in the “Literary Panorama” respecting the United States of America, and especially noticed the religious destitution in the newly-settled State of Ohio, he little knew the ultimate effect of his communications. Some numbers of the “Panorama” were carried to the far west, and read by him on whom devolved the care of these scattered churches. The apostolic Bishop Chase, when sinking under his overwhelming labours, was cheered with the thought that friends in England were ready to offer him their sympathy.\* The Bishop ever

\* In a letter addressed to Dr. White, Bishop of Philadelphia, Bishop Chase gives the following sketch of the formation of the diocese of Ohio, and the establishment of the bishopric: —

“On the third day of March 1817, I left my beloved parish of Christ Church, Hartford, Connecticut, and bade adieu to many of the comforts, and nearly all the refinements, of well-regulated Christian society. My motives for going were those expressed in my ordination vows — ‘to seek for Christ’s sheep that were dispersed abroad, and for his children who are in the midst of this naughty world, that they might be saved through Christ for ever.’ Assisted by the exertions of a fellow-labourer, the Rev. Mr. Searle, the State was, during the spring and summer, for the most part traversed, parishes were formed, and little societies of Christian worshippers were gathered in many places. Delegates from these attended a Convention, previously appointed in Columbus, in the following winter, where the constitution of the

regarded my father as the first person who had turned his attention towards this country. Consequently, he

Protestant Episcopal Church of the United States was adopted, a diocesan constitution was formed, and all things regulated according to the usages of our primitive church. The succeeding June being the time specified by the constitution for the meeting of the Convention, it was very generally attended; and a bishop was unanimously elected. His consecration took place in the following February, A.D. 1819. From this time a new era commenced of labour and care. The newly-formed parishes were nearly all visited. Other members of our communion were sought out, and found in our woods; and considerable numbers, who had never possessed any sense of religion, were disposed, by the grace of God, in the preaching of the word and the administration of the ordinances, to forsake their sins and join the body of the faithful."

Including the Bishop's son, who was ordained in 1820, there were five clergymen in Ohio. Some idea may be formed of the labours in this infant diocese from the following fact quoted from the journal of the Ohio Convention. Bishop Chase, in the course of the year 1820, travelled on horseback 1,271 miles, and performed Divine service and preached eighty-two times, besides attending the sick, the dying, and the afflicted.

In consequence of the pressing spiritual wants of the diocese, the Convention authorised the Bishop to transmit to the several Bishops of the United States an appeal for missionaries. This powerful appeal enabled the Bishop's son, the Rev. P. Chase, to collect about 3,000 dollars towards the support of such clergymen as might be disposed to exercise their ministry in the wilds of Ohio. Various disappointments however occurred, and in June 1823 there were still only six clergymen in the State. Under these circumstances Bishop Chase turned his eyes towards the land of his fathers, travelled to New York, and sailed for England, being the bearer of the following memorial from his clergy:—

"We, the presbyters and deacons of the diocese of Ohio, North America, having at our annual Convention, in communion with our apostolic head, contemplated with sorrow the gloomy condition and more gloomy prospects of the Church in the States west of the Alleghany Mountains, unanimously resolved that some effort should be made under God to insure her preservation and extend her borders. In looking anxiously around for relief, our eyes involuntarily turned to the Church and land of our fathers. Here, thought we, if anywhere, the Lord hath appointed us succour: their beneficence is proverbial, and we are their brethren. At the impulse of hard necessity, therefore, and from a conviction that nothing of an ordinary nature can continue to succeeding ages our apostolic ministry and doctrines, we have



felt bound to use all the influence of his pen to aid the Bishop's plans.

The Bishop's design was to build a college for the education of clergymen from among the natives of Ohio.

Many noble friends were gradually enlisted in the cause; among the principal were Lord Gambier, whose name was given to the town where the college was to be situated; Lord Kenyon, after whom the college itself was named; and Lady Rosse, whose name was given to the college chapel. More than 5,000 guineas were collected in about six months, and at least one young clergyman was induced to cast in his lot with Bishop Chase. So entirely devoted was this modern apostle to his Master's work, that he dedicated an estate, his whole worldly property, to the foundation of Kenyon College.

This year also my father made the acquaintance of the earnest and zealous Bishop Hobart of New York. The immediate object of the Bishop's tour in Europe, where he sojourned for two years, was to recruit his health, which was seriously impaired by over-exertion. While in London, however, he endeavoured to create

determined to lay our wants before them. And, beholding in our venerated and beloved diocesan a zeal which prompts him to sacrifice to the good of Christ's mystical body private interest, domestic comfort, and the tranquillity required by advancing age, we would humbly introduce him as the messenger of these our wants to that venerable Church, whence by God's good providence we derive our name and existence. By him the precarious condition and needy circumstances will be set forth; for he best knows, having longest felt them. We wait therefore, anxiously, but submissively, the sentence of the Lord on the destiny of our infant church." (Signed by the Presbyters and Deacons.) — See the *Christian Observer* for 1824, pp. 52—58.



an interest in favour of the General Theological Seminary at New York. Of this Institution he was the principal founder, and, while his strength permitted, one of its most indefatigable Professors.

The Theological Seminary was languishing for want of funds and its library needed increasing. My father endeavoured to recommend this object also, and on his return to New York Bishop Hobart sent him some publications with a friendly note, promising the pleasure of a correspondence. The Bishop's many engagements, and his lamented death in 1830, prevented his realising this intention.

Soon after this time several other distinguished men in the United States sought my father's correspondence: the Rev. George Washington Doane, afterwards Bishop of New Jersey, the Rev. Dr. Jarvis of Boston, and the Rev. Dr. Turner, Theological Professor at the Theological Seminary, New York. An extract from Dr. Turner's first letter, dated May 18, 1824, gives a pleasing view of the writer's character:—

“ There are differences of opinion existing among us.\* In so extended a body it were folly to expect it otherwise; but if we would all take the pains to understand each other's sentiments before we condemn them, it would be found that the differences are less than they had been supposed to be. The abandonment of all party names, the relinquishment of all cant phraseology, by whatever party it may be used, and free and brotherly intercourse, would go very far to destroy

\* The clergy of the Protestant Episcopal Church.

party spirit and distinction. I do sincerely believe, that nothing will tend more effectually to produce this result than one uniform extended and liberal system of theological instruction ; and I hope I do not transgress the bounds of propriety when I say, that I believe such a system will be pursued in the Seminary of which I have the honour of being an officer."

In the course of 1824 was published the fourth edition of the "Introduction."

"In 1824 I was applied to, and eventually engaged  
"by the Trustees of the British Museum, to undertake  
"a classed catalogue of the printed books then in that  
"National Library. For their consideration I drew up  
"the 'Outlines for the Classification of a Library,'  
"which were printed in 1825."

The library Committee then consisted of Archbishop Sutton, Bishop Howley, and Lord Colchester, the two latter of whom were my father's friends. A note from Lord Colchester will show the interest which his Lordship took in the projected plan of the catalogue:—

"Spring Gardens, Saturday, Dec. 4, 1824.

"DEAR SIR,

"I thank you for the opportunity of seeing your proposed alterations in the classed catalogue of *Law Books*, which appear to me to be quite right, and very useful, but with some additions.

"The '*Suggestions*' I think should be prefixed to the heads of the classed catalogue, and the whole *printed* by order of the Trustees, to serve for a fixed set of

instructions to those who are engaged in the work at present, and throughout its execution.

“ There are, however, a few remarks which I should be very glad to have the opportunity of making to you before the MS. is put together for the Trustees, who meet on Saturday next, and I should wish, therefore, to have the pleasure of seeing you here, either on Monday or Tuesday morning next, between ten and twelve, as may best suit your convenience.

“ Very truly yours,

“ C.”

In January 1825, my father was enrolled among the Fellows of the Royal Society of Literature.

## CHAPTER VII.

Illness of Mr. Crowther — Readership at Welbeck Chapel — Piracies—  
Compendious Introduction — Romanism — Queen's College Catalogue  
— Dr. Wiseman — Academical Degree — Psalmody — Lord Col-  
chester's Death — Literary Society.

ON Sunday morning, March 27, 1825, my father's friend and rector, the Rev. Samuel Crowther, was seized with apoplexy while in the act of reading prayers. As a collection sermon was to be preached by another clergyman, my father was by special permission absent, which was afterwards a source of great grief to him. After resigning the curacy of Christ Church, my father constantly attended the parish church of Islington, where he resided, and where his friend, the Rev. D. Wilson, had been recently appointed Vicar. Here he occasionally assisted the parish clergy, if through sudden emergency they needed aid.

In the beginning of November was published the fifth edition of the "Introduction."

"From 1826 until 1833 I was reader or assistant  
"minister at Welbeck or St. James's Chapel, Mary-  
"lebone, where my kind and eloquent friend, the Rev.  
"Dr. Jennings, afterwards Archdeacon of Norfolk, by  
"his faithful and evangelical discourses instructed and  
"edified large and attentive congregations."

The most serious portion of the aristocracy were at that time attendants at Welbeck Chapel. Among them were Lord Teignmouth, President of the Bible Society, Mr. Wilberforce, and, for a time, Sir Edward Parry.

In 1826 appeared a seventh and much enlarged edition of "Deism Refuted." In this improved form it was in fact an abridgement of the first volume of the "Introduction."

During this year my father was much annoyed by three attempted piracies on the "Introduction." The most serious of these finally induced him to make an abridgement of his larger work, entitled a *Compendious Introduction to the Study of the Bible; being an Analysis of the "Introduction to the Critical Study and Knowledge of the Holy Scriptures."* Of this affair he gives the following account:—

"This little manual was published, partly in consequence of numerous requests for an epitome of my larger 'Introduction,' for the use of general readers who could not purchase that work, and also to counteract repeatedly attempted piracies of it. One, in particular, so closely copied its type and form (my bona-fide quotations from some extremely rare treatises being reprinted verbatim, and in the very manner in which I had given them), that the more respectable booksellers in London voluntarily refused to keep the piracy in stock.

"On laying a marked copy of it\* and of my 'Introduction' before two most experienced copyright

\* This copy was marked by my mother, my father being unable to give the subject his undivided attention.

“lawyers, they were unanimously of opinion that,  
 “though the Lord Chancellor would cause an Injunction to be issued *ex parte*, yet, when the piracy (of  
 “which there could be no doubt) should come to be  
 “argued upon the *form* and actual contents of the  
 “volume, it would prove to be so *adroitly* executed  
 “that no Injunction would be granted. My only protection, therefore, they were of opinion, would be to  
 “bring out an Analysis or Abridgement of my work, to  
 “be sold for half the price of the piracy. In carrying  
 “this advice into effect I worked seventeen hours a  
 “day. Not a line was sent to the printers until two-thirds of the volume were ready, when a strong force of  
 “their best compositors was set to work; so that on the  
 “thirty-first day after my counsel had delivered their  
 “opinion, I was enabled to present a copy to each of  
 “them, to their surprise as well as gratification. The  
 “‘Compendious Introduction’ was sold for half the  
 “price of the piracy, the greater part of which I was  
 “subsequently informed was sent to the United States  
 “of America.”

From the letters received on the publication of the  
 “Compendious Introduction” we select two:—

*From the Right Rev. the Lord Bishop of London.*

“Fulham, Jan. 16, 1827.

“DEAR SIR,

“I thank you for your obliging attention in sending me a copy of your Analysis. I trust it will have the effect of protecting the property which is the fruit of



so much labour, and disappointing the views of the literary robbers who have invaded it. I have not seen the 'Christian Remembrancer' for some time, but when I get my numbers I shall not fail to turn to your article on Romanism, which will be unlike your other works if it is not well executed and instructive.

"I remain, dear sir,

"Your faithful servant,

"W. LONDON."

*From the Rev. Dr. Henderson.*

"Mission College, Feb. 28, 1827.

"MY DEAR SIR,

"I beg to return you my warmest thanks for the kind present you have sent me of the 'Compendious Introduction' you have just published, and would have acknowledged it before now, had I not been much absent of late, to attend Missionary ordinations in the country. I consider it a valuable work, not merely for those who cannot be expected to make much use of your larger work, but also for those who are in possession of that inestimable production. Your cautions respecting German Neologism are very necessary, and will, I hope, produce the desired effect. That you may long be spared to furnish fresh accessions to our stores of biblical literature, and generally to benefit the kingdom τοῦ Χριστοῦ καὶ Θεοῦ, is, my dear sir, the earnest prayer of your grateful and devoted servant,

"E. HENDERSON."

The articles in the "Christian Remembrancer" \* alluded to in the Bishop of London's letter, were published in November and December 1826 and January 1827. They were soon after reprinted as a separate treatise, entitled *Romanism contradictory to the Bible; or, the Peculiar Tenets of the Church of Rome, as exhibited in her accredited formularies, contrasted with the Holy Scriptures.*

Ten thousand copies of this little manual were distributed in Ireland at a very low price, at the expense of some gentlemen who took a deep and benevolent interest in the moral and religious welfare of that country.

In 1827 the long-expected Queen's College Catalogue was finished. It was entitled, *A Catalogue of the Library of the College of St. Margaret and St. Bernard, commonly called Queen's College, in the University of Cambridge, methodically arranged.*

Of this work my father writes: "This Catalogue "was printed at the expense of the President and "Fellows of Queen's College, as a grateful memorial of "the munificence of many eminent benefactors to their "Library, whose names are honourably mentioned in "the Historical Preface. The Catalogue is classified "according to the principles developed in the *Outlines "for the Classification of a Library*; and it is upon a "small scale what the classed Catalogue of the old "library in the British Museum would have been, had

\* My father was an occasional contributor to the *Christian Remembrancer* while it was under the editorship of the late Rev. W. J. Hall.

“it not been superseded by the new [Alphabetical] Catalogue now in progress.”

On receiving a copy of the Queen's Catalogue the Bishop of London wrote thus:—

“London, June 5, 1827.

“DEAR SIR,

“I thank you for your present of the Catalogue of Queen's College Library, which appears to me, as far as I am capable of judging, to be admirably executed, and convinces me that the greater work which you have now in hand will, when finished, be of inestimable benefit, both to the collector and the student in every branch of literature.

“I remain, dear sir,

“Your faithful servant,

“W. LONDON.”

In March 1828 my father became one of the members of the Society of Antiquaries. In the month of June appeared the sixth edition of the “Introduction.”

During portions of 1828 and 1829 my father resided at Cambridge to perform the exercises for the B. D. degree. The Latin sermon was preached Oct. 18, 1828, on the words, *Hoc est corpus meum* (Luke xxiii. 19); the English sermon on the day before or the day after the 5th of November, on a subject in unison with that day.\* The Act was kept during Lent Term

\* The text is not recorded.

in the following year. The subject was—I. *The Doctrine of St. Paul on Predestination, in Rom. viii. and ix. and Eph. i., refers entirely to the calling of the Gentiles.* II. *The depravity of nature derived from Adam to his posterity remains even in the Regenerate.*

My father's thoughts had long been turned towards the subject of Psalmody. The new version of the Psalms was used at Welbeck Chapel, and Dr. Jennings always delegated to my father the task of choosing suitable portions. The inconvenience of giving out verses not consecutive suggested the idea of a selection from the old and new versions. To these were added the most favourite congregational hymns,\* arranged for the various festivals in the year. Such an arrangement was then new, though it has since been employed in many selections. In January 1829, my father published the *Manual of Parochial Psalmody; comprising select portions from the old and new versions of the Psalms, together with Hymns for the principal festivals, &c., of the Church of England; revised and adapted to the service of the Church for every Sunday, &c., throughout the year.* The work was dedicated to Dr. Howley, who was then Archbishop of Canterbury.

Several of the Bishops expressed their approbation of the "Manual of Parochial Psalmody," and it was adopted in many churches throughout the kingdom.

This work was accompanied by a selection of Psalm

\* Four Hymns by Bishop Doane were here for the first time introduced into this country : viz., No. 22, "When darkness once by God's command ;" No. 64, "My God ! when nature's frame shall sink ;" No. 69, "Creator of the starry frame ;" No. 77, "Thou art the Way, to Thee alone."

and Hymn tunes, arranged by an experienced musician, Thomas Henshaw, Esq., Organist of St. Pancras New Church. About this time also appeared a new edition of the "Compendious Introduction."

One of those unaccountable rumours which sometimes appoint clergymen to stations which they are never destined to fill, had for years designated my father as the future Incumbent of a certain suburban parish in the gift of the Bishop of London. Whether Bishop Howley ever intended it for him is more than can be said, but when the vacancy actually occurred the Bishop was already translated to Canterbury. However, my father ventured to request Lord Colchester to make an application on his behalf to Bishop Blomfield.

Lord Colchester wrote him the following kind reply :—

"Spring Gardens, May 7, 1829.

"MY DEAR SIR,

"You know full well my earnest wishes for your success in all your views. What I can do to forward them I have done immediately upon the receipt of your letter. To receive the news of your appointment, if it should take place, would be a most sincere gratification to

"My dear sir,

"Yours most truly,

"C.

"The Rev. T. H. Horne."

The next morning at six o'clock Lord Colchester had passed away from this world. Although the application was not successful, my father had a melancholy pleasure in knowing that almost the last effort of his friend's life was made in his favour. He felt it a sacred duty to be present in Westminster Abbey at the time of the funeral, and then recorded his feelings by writing the following inscription on the back of a favourite engraving of "The Right Hon. Charles Abbot, Speaker of the House of Commons," which hung over the mantelpiece:—

"Created BARON COLCHESTER, May 3, 1817.

"Died May 8, 1829,

"Aged 72 years.

"Multis ille bonis flebilis occidit,

"Nulli flebilior quam mihi.

"T. H. HORNE."

Although my father was always fully engaged, he enjoyed literary society, and would work with redoubled diligence in order to spare a few hours for his friends. Some would receive him at breakfast, as Sir Robert Inglis, with whom he met a select clerical circle; or George Marriott, Esq., the Queen Square magistrate,\* at whose house he had the pleasure of seeing one who was said to have more theological learning than many divines—the late Vice-Chancellor Shadwell. A day

\* Mr. Marriott died in 1833. He had been a warm friend to Bishop Chase. In a letter to a friend my father says of him: "His memory will long live in the hearts of all who knew him intimately."



spent with Bishop Jebb and his Chaplain, the Rev. C. Forster, at East Hill, Wandsworth, was a source of real delight. The annual dinners of the corporation of the Sons of the Clergy furnished opportunities of meeting old friends. A dinner-party at Sir Henry Ellis's was also a pleasing relaxation; and finally the *conversaziones* of H.R.H. the Duke of Sussex, held at the house of the Duke's private librarian, Mr. Pettigrew, in Saville Row.

Here my father met the principal celebrities of the day, both British and foreign, and among them his early friend, Dr. Adam Clark.

## CHAPTER VIII.

Prebendal Stall — Tract against Infidelity — Bishop Doane on Romish Influence — Protestant Journal — Manual for the Afflicted — American Supplement — Book of Jasher.

“IN 1831 Dr. Blomfield, Bishop of London, collated me to the small prebend of Sneating, in the Cathedral of Saint Paul (it was all that he could offer me), “as a mark of the esteem he entertained of the value of my services to the cause of Christianity by my different publications, especially to my “Introduction to the Critical Study and Knowledge of the Holy Scriptures.””

The emolument of this stall was little indeed—11*l.* per annum—and the dues of various kinds on entrance amounted to 100*l.* It would appear that the Bishop did not expect it to be quite so small. He spoke of the probability of a fine of 300*l.* or 400*l.* the next year. It was, however, many years before any fine fell in, and then not so large a one. My father always appropriated his prebendal income towards the payment of annual subscriptions; and when, about two years before his decease, he accepted a commutation of 200*l.* in lieu of any further stipend, he divided the money in portions of 5*l.* or 10*l.* between the various societies to which he had been used to contribute. During this year the

Committee of the Society for Promoting Christian Knowledge, being desirous of producing new tracts against Infidelity, requested my father to assist in the undertaking, and he wrote the tract entitled, *The Conversion of St. Paul a proof of the Truth of the Christian Revelation.*

My father had for several years been a correspondent of the Rev. George Washington Doane, afterwards Bishop of New Jersey. An extract from a letter of his about this time has an intensity of meaning, when viewed in reference to subsequent circumstances in his life :—

“Boston, March 23, 1832.

“From Sir Humphrey Lynde’s book I anticipate much satisfaction. *I am not without my fears of Romish influence in some parts, at least, of our country.* In this region they can effect but very little, and that among the lowest of the people . . . . But their harvest, if anywhere, is to be away at the West; though even there I have thought that their influence would be short-lived. The truth is, the dissemination of the Scriptures and a general education of the people eats the heart out of their system. *I am fully aware, however, of the necessity of being well armed.* Bishop Gibson’s great work I had long desired to have, and your information of its scarcity determines me. I wish your prebend were as valuable as your American friends, if they could, would make it. I am well aware how much misrepresentation there has been on that subject. The common remark when I mentioned your

appointment was—I am glad of it; a good fat living! I have but little room left to assure you how gratefully and faithfully I am your friend and brother,

“G. W. DOANE.”

My father became a frequent contributor to the “Protestant Journal,”\* a new periodical undertaken at Birmingham, under the editorship of the Rev. J. Allport. It was intended as a “corrective” to the so-called “Catholic Magazine,” which had been started there during the previous year.

The following note has reference to some of my father’s articles:—

“British Museum, Thursday, July 26, 1832.

“MY DEAR FRIEND,

“Last night I read in my paper the first paragraph on the other side, and on ferreting out some of

\* The following extract of a letter from the Rev. J. Allport to the editor is printed by his permission:—“For twenty years, at least, I had the happiness and the high privilege of an acquaintance with him, and enjoyed his very friendly services; and whilst conducting the *Protestant Journal* scarcely a number was issued without a valuable contribution among the leading articles from his pen and the stores of learning with which his mind was furnished; all sweetened and sanctified by his heavenly temper and distinguished piety. I was greatly indebted, too, for his help in compiling the many biographical sketches and notes which enrich the volumes of my translations of Bishop Davenant’s writings; and never did I apply to him, but his aid in supplying articles imparting information, or hunting out names and dates, and authorities of fathers, councils, schoolmen, and events, was cheerfully and promptly given to my every application, whatever might be his own engagements: and, moreover, I never had occasion to wait in suspense on any application that could be met within the compass of an ordinary letter. His frequent motto for such promptitude was—*Bis dat, cito dat*; but many contributions from his pen for the *Protestant Journal* filled closely-written large demy sheets, supplied in a few days.”

“ my books, I found a notice of the pseudo-reliques at  
 “ Aix la Chapelle; but unhappily it wanted the proper  
 “ alteration. This morning, through the kindness of one  
 “ of the gentlemen in the King’s Library, I have found a  
 “ French description of Aix la Chapelle, from which I  
 “ have translated the needful. I have written in great  
 “ haste, in the hope that Dr. Pidduck may be able to get it  
 “ franked to-day. If you receive it to-morrow, perhaps  
 “ you could get it into the last page or so of your next  
 “ number. But if it should be too late now, keep it for  
 “ next month. I hear to-day that the ravages of the  
 “ Asiatic scourge have subsided a little in some parts of  
 “ London. In the midst of life we are in death; but of  
 “ whom may we seek for succour, but of Thee, O Lord?

“ Very sincerely yours,

“ THOS. HARTWELL HORNE.

“ Alter or add to my extract from 2 Thess. precisely  
 “ as you judge best. Say, if you can, something about  
 “ the moral impossibility of such things being preserved  
 “ so long. I can’t get on with Mary-Worship to my  
 “ mind; but I have ordered from Paris a most capital  
 “ Christian letter to his French ex-parishioners, by a  
 “ Spanish priest, who has become a Protestant. It is a  
 “ truly Christian document, and will form an admirable  
 “ contrast to Haller’s falsehoods and calumnies. I will  
 “ (D.V.) translate it the moment I receive it.”

In 1832 appeared the little work entitled — *A  
 Manual for the Afflicted; comprising a Practical Essay  
 on Affliction, and a series of Meditations and Prayers for*

*those who are in sorrow, trouble, need, sickness, or any other adversity.* My father's thoughts had been directed to this subject in consequence of his own domestic sorrow. Tedious attacks of illness had for some years blighted the health of my younger sister. This dear girl was the object of his tenderest affection. Her bright and joyous character made her a favourite with everyone, and when she was smitten, a shade seemed cast over all his other prosperity.

My father sent a copy of the "Manual" to his friend, Mr. Doane. It was on a subject deeply interesting to both, for to the communion of friendship was now added the communion of sorrow.

"Boston, March 18, 1833.

"MY DEAR AND EXCELLENT FRIEND,

"You have doubtless wondered greatly at my long silence. Meanwhile I have been constantly favoured with your kind letters and generous presents. For all these my heart has thanked you, though my pen has failed to express its gratitude. I proceed as nearly as I can to bring up my long arrears, and render what you will allow to be a reasonable apology for their existence. When I last wrote to you, I was in the enjoyment of as much happiness, I believe, as often falls to the lot of man. My dear wife was apparently recovering from a long debility, and my sweet children were well and happy, and the sources to us of happiness. Early in the month of September, however, a cloud came over our prospects, which has since involved them in the blackness of darkness.



\* \* \* \* \*

“Just after the 1st of October, by a singular providence, I was elected, without the slightest previous expectation, to the Episcopate of New Jersey. The General Convention was to sit in New York on the 16th of October, during which the Consecration of Bishops was to take place ; and I was thus called upon to decide within a fortnight the most eventful question which ever can occur to any Christian man. The concurrent voices of all my friends, including four of the Bishops, and the evident call of Divine Providence, as interpreted by the peculiar circumstances of the case, constrained me to accept the offered charge, and, leaving home on the 14th of October, I was on the 31st consecrated (all unworthy as I am) to that high and holy office. . . . Though sorely tried, let it not be thought that I have been meanwhile forsaken. I have experienced most abundantly the consolations which our holy religion alone can afford, and in more ways than one can see that it is good for me that I have been afflicted. My children, in my desolation, have been preserved in almost uninterrupted health, and now, by the loving-kindness of the Lord, I am authorised to hope, so the physicians say, that in one month from this time the delight of my eyes will be restored, and on her way to my new residence. You, my dear friend, I am well assured, will praise the Lord with me, and we will magnify His name together. Little could you think, when you were writing to me of your projected ‘Consolations for the Afflicted,’ how truly it was to be

adapted to my case. What will you say when I tell you that, by some strange mishap, the copy destined by your kindness has never reached me? What will you say when I tell you that, notwithstanding this failure, an edition of it is in press here, with a preface and appendix by myself? The case is this:—On returning from the primary visitation of my diocese, I found that my bookseller had received, during my absence, one copy from Mr. Kennett, which a bookseller here had bought, designing to reprint. I immediately called on him, and found that he had not positively determined, and meant, if he declined, to take it for that purpose myself. My enquiry decided him. I then proposed to prefix a brief introduction, and to add a small selection of devotional poetry; as seems to have been (from your letters to me) your original design. He very readily consented. It is now in the press: it will be very neatly printed, and I am in hopes to send you a copy of my edition before I receive yours. I wish that some advantage from the reprint could have been secured. But there is no sense of that sort of obligation among our publishers. You will have the satisfaction of knowing that it is in wide circulation here, as I am sure it will be. It is the best work of the kind that I have seen, and fills a gap which has been long lamented. May the blessing of them to whom you thus administer consolation descend upon your head!

“ My removal from this diocese has disconnected all my plans connected with it. Among the rest, the ‘Banner of the Church’ has been discontinued, or rather merged in the ‘Churchman,’ printed at New

York. My bosom friend, and associated editor, the Rev. Mr. Croswell, Rector of Christ Church in this city, has just been invited to become its editor. If he accepts I shall become a frequent contributor. If you do not receive it I will see that you do.

“ My diocese, though not large in extent, as you will see by the map, has great advantages of situation, lying between New York on the one hand, and Philadelphia on the other, and in the immediate vicinity of the Theological Seminary, and all our general institutions. It is, however, quite large enough for comfort and usefulness, and offers great capabilities for improvement. In one respect it is decidedly primitive. It offers me, literally, no salary. Arrangements, however, are in progress for an Episcopal fund. But it must be very small. Had I been free to please myself, I certainly should have declined the charge. But I am not my own, and may not live for myself. Pray for me, dear brother, that I may live, and, while I live, labour, for the Church, for Christ, for immortality.

“ The afflictions and occupations of the six months past have greatly interrupted my studies. And now for two or three months I shall be occupied with my removal, the visitation of the diocese, and the Convocation which sits on the 29th day of May. After that, should life and health be spared, I look forward to a term of quiet industry and homefelt enjoyment. For though in some respects my labours are increased, in others they will not be; and in the seclusion of a rural village I shall be free from the distracting interruptions (*pulverem strepitumque*) of a city residence. I shall

probably establish myself at Burlington, a very delightful village on the Delaware, two hours by steam from Philadelphia, and six from New York. It is a fact, not a little curious, that when efforts were in train, early in the last century, for the establishment of an American Episcopate, the site of the more northerly of the two dioceses, into which the British colonies on this continent were to be divided, was fixed at Burlington, New Jersey, and an expense of five or six hundred pounds sterling incurred in the purchase of an Episcopal residence. I must find the spot if I can, and reclaim it for its original design. I would that the purchase could be held as valid, and the right transferred.

“ And now, my dear friend, to close a long letter, which I have filled too exclusively with myself, let me assure you that, in all the changes of life, I shall continue to value and to desire your friendship and correspondence. It has been productive to me of great and increasing satisfaction, and I only regret that I can afford you so inadequate a return. That is the fault, however, not of my will, but of my position. In the intercourse of mind we must consent to be receivers, but heart to heart we claim to be upon a par. Let me again ask your prayers for me in my great charge, and be assured of mine for you, and that I am most gratefully and affectionately your friend and brother,

“ G. W. DOANE.”

My father considered Bishop Doane's “ Appendix of Devotional Poetry ” to be an important addition to the

“Manual for the Afflicted.” He accordingly reprinted it in his second edition. In this selection are five pieces by the Bishop himself.\*

In the course of 1833 my father printed his *Bibliographical Notes on the Book of Jasher*. He thus describes this strange production:—

“ ‘ The Book of Jasher . . . . translated into English  
 “ from the Hebrew by Alcuin of Britain, who went a  
 “ pilgrimage to the Holy Land,’ is the title of an  
 “ anonymous pamphlet in quarto, which is now known  
 “ to have been composed, printed (it is said by night  
 “ in his bed-room), and published for two shillings and  
 “ sixpence, by JACOB ILIVE, a non-sane infidel printer  
 “ at London, in the year 1751. It was reprinted at  
 “ Bristol in 1829, in a thin quarto volume, at the modest  
 “ price of one guinea, and with a list of nearly one  
 “ thousand credulous subscribers; the editor of which  
 “ publication appears to have believed that it really was  
 “ the long-lost ‘ Book of Jasher.’ My ‘ Bibliographical  
 “ Notes’ were undertaken at the urgent request of a  
 “ friend, a woollen-manufacturer in Gloucestershire,  
 “ who, as well as many other neighbouring manufac-  
 “ turers, had literally been *taken in* to purchase a copy  
 “ of this literary forgery, as being the genuine ‘ Book  
 “ of Jasher;’ and also in the hope of preventing un-  
 “ wary readers from being imposed upon by a second  
 “ edition, for which a prospectus was extensively cir-

\* No. 32, “Within the Church a fountain springs;” No. 33, “Be-  
 loved, it is well;” No. 34, “Broken-hearted, weep no more;” No. 35,  
 “Lift not thou the wailing voice;” No. 36, “Dove, whom the Lord hath  
 wounded.”

“ culated. These ‘Notes’ contain a history of the  
 “ forgery, and a detection of its falsehoods, anachro-  
 “ nisms, and contradictions of the Holy Scriptures.  
 “ They were incorporated in the fifth, or bibliogra-  
 “ phical volume of the ‘Introduction.’

“ In November 1833, the venerable Dr. Howley,  
 “ then Archbishop of Canterbury, presented me to the  
 “ Rectory of the united parishes of St. Edmund the  
 “ King and Martyr and St. Nicholas Acons in the  
 “ City of London.”

The first pages of my father’s Ecclesiastical Register  
 give a detailed account of this transaction:—

“ ΣΤΝ ΘΕΩ.

“ *November* 18, 1833.—This day (the God of all  
 “ grace and mercy be praised for all his benefits!)  
 “ I received by post a letter from His Grace the  
 “ Archbishop of Canterbury, of which the following  
 “ is a copy:—

“ ‘Addington, Nov. 16, 1833.

“ ‘DEAR SIR,

“ ‘It has long been my wish to give you the  
 “ charge of a cure, of which you might perform the  
 “ duties, without interrupting those literary pursuits in  
 “ which you are engaged with so much benefit to the  
 “ learned world. An opportunity has at length pre-  
 “ sented itself. I am enabled to offer you the Rectory  
 “ of St. Edmund the King, which has become vacant  
 “ by the death of Mr. Lendon. The clear value is  
 “ stated, in the return lately made to the Commis-  
 “ sioners, to be 305*l.* a year. I wish it were better.



“ The Rectory house is in Nicholas Lane, Lombard  
 “ Street, and the present curate, son of the late rector,  
 “ is at present residing in it.

“ ‘ I trust you will consider this offer as a small token  
 “ of my esteem for your personal worth, and my sense  
 “ of the services which you have rendered by your  
 “ works to the theological and biblical student.

“ ‘ I remain, dear sir,

“ ‘ Your faithful humble servant,

“ ‘ W. CANTUAR.’ ”

“ On the following day, November 19, I waited on  
 “ His Grace, and was very kindly received. In returning  
 “ my grateful thanks for this mark of His Grace’s un-  
 “ solicited kindness, I took an opportunity of stating  
 “ that I had sometimes cherished a wish that, if it pleased  
 “ God, I might be appointed to some cure—such  
 “ as that to which he had collated me—to which my  
 “ strength would be equal, so that, without neglecting  
 “ any parochial duty, I might devote to future works  
 “ for the Church those hours of study which an indus-  
 “ trious literary student can always make, without any  
 “ dereliction of duty. The Archbishop replied that my  
 “ remark reminded him of the Apostle’s observation,—  
 “ *Having food and raiment, let us be therewith content.*  
 “ *Raiment*—σκεπάσματα was the original word, which  
 “ signified any kind of covering—a house, therefore,  
 “ among the rest. I withdrew soon after.

“ N.B. There is a rectory house, which, having  
 “ for many years been let into counting-houses, &c., is  
 “ in a very dirty and dilapidated condition.

“ *November 25.*—This day I was instituted by the  
“ Bishop of London. Paid for stamp duties on the  
“ presentations (50*l.*, these being two united parishes,  
“ each above 10*l.* in the King’s books), fees, and man-  
“ date for induction—altogether 57*l.*

“ *Dec. 4.*—This day I was inducted by my kind  
“ friend, the Rev. Josiah Pratt, senior, in the presence  
“ of the churchwardens of both parishes, the vestry  
“ clerk, and others of the most respectable inhabitants.  
“ Previously to tolling the bell, I knelt down in the  
“ belfry, and implored the Divine blessing on my  
“ future pastoral labours in this church and in these  
“ united parishes.

“ I account it a peculiar mercy that the parishioners  
“ are disposed to receive me kindly for my work’s sake.  
“ O Lord, vouchsafe unto me grace to be faithful in  
“ preaching the unsearchable riches of Christ! Amen.

“ *Dec. 15.*—This day the church was reopened (after  
“ repairs) with a sermon in the morning by the Bishop of  
“ London (in behalf of the Langbourn Ward Schools),  
“ who took an opportunity of introducing me hand-  
“ somely and kindly to my parishioners; assuring them  
“ that my past zeal and ability in the defence of Gospel  
“ truth was a pledge of my future fidelity as their  
“ minister.

“ In the evening I preached from Eph. ii. 19, 20,\*  
“ on the Conformity of our Reformed Protestant  
“ Episcopal Church to the Apostolic Precept and  
“ Pattern, in her ministry, in the doctrines professed  
“ by her, and in her liturgy.

\* My father was induced to select this subject in consequence of some then recent attacks upon the Church of England.

“ *Dec. 22, 1833, 4th Sunday in Advent, Morning.*—  
 “ In the course of the service I read the thirty-nine  
 “ articles, prefacing them with a short address. Text,  
 “ 2 Cor. iv. 7. Evening text, Isa. lx. 1—3.

“ *Dec. 25, Christmas-day.*—‘Thanks be to God for  
 “ His unspeakable gift.’ Morning text, Isa. ix. 6.  
 “ Evening text, John iii. 16.

“ *Dec. 29, 1st Sunday after Christmas.*—Morning  
 “ text, Acts xxii. 28. Evening text, Rev. iii. 20.

“ *Jan. 2, 1834.*—A joint vestry of both parishes  
 “ held this day, unanimously requested me to print the  
 “ first sermon I delivered on Sunday evening, Dec. 15,  
 “ 1833, and the address delivered on Sunday morning,  
 “ Dec. 22, previously to reading the thirty-nine articles.  
 “ This was subsequently published, with an appendix  
 “ of proofs and illustrations.

“ At this joint vestry the following resolution was  
 “ unanimously passed:—‘That the sincere thanks of  
 “ this vestry be given to His Grace the Most Reverend  
 “ the Archbishop of Canterbury for having presented  
 “ the Rev. Thomas Hartwell Horne, B.D., to the  
 “ Incumbency of the united parishes of St. Edmund  
 “ the King and Martyr and St. Nicholas Acons,  
 “ vacant by the death of the Rev. Richard Lendon.

“ ‘(Signed)

“ ‘THOS. COLLINSON,

“ ‘WALTER ETTY,

“ ‘Churchwardens, St. Edmund the King.

“ ‘J. S. SALT,

“ ‘FREDK. WHITMORE,

“ ‘Churchwardens, St. Nicholas Acons.’ ”

“Lord, give me grace to be faithful, that I may  
“not forfeit the present friendly regards of my  
“parishioners!”

In the beginning of 1834 was first instituted the Translation Committee of the Christian Knowledge Society. My father was appointed one of the members, and, in order to be able to attend, was accustomed to begin his work at the British Museum an hour earlier than usual on Committee days.

From a fragment of a note to the Rev. S. C. Wilks, we learn that my father was now much engaged in editing the seventh edition of the “Introduction;” besides compiling notes to accompany the “Sermon and Address,” which the parishioners of St. Edmund had requested him to print.

Among the letters received on the publication of this Sermon were the following:—

*From His Grace the Archbishop of Canterbury.*

“Addington, Jan. 25, 1834.

“DEAR SIR,

“I have read your ‘Sermon and Address’ with great satisfaction. They contain much important instruction, too much needed, alas! in these times, with great simplicity and clearness; and conceiving, as I do, that the interests of pure Christianity are deeply concerned in the maintenance of our National Church, not merely as a legal establishment, but as a holy institution, possessing as well as deserving the reveren-

tial and dutiful affection of the people, I trust these two short compositions will be extensively circulated and read.

“ I remain, dear sir,

“ Your faithful servant,

“ W. CANTUAR.

“ Rev. T. H. Horne.”

*From the Rev. Charles Simeon.*

“ K. C. Cam. Jan. 28, 1834.

“ MY DEAR FRIEND,

“ This morning I received your kind and valuable present—your sermon on Conformity to the Church of England; and without the loss of an hour I have gone through it, much delighted with the sermon, and much edified with your notes. I hope it will be of substantial benefit, not to your parishioners only, but to the public at large. . . . Of all the friends that you have got, not one has rejoiced more unfeignedly than I at the appointment of my friend to a living. . . . I hope God will long preserve you to be a blessing to many, many souls.

“ Of all persons in the world, there is not one who feels his obligations to you more than I, for the luminous and incomparable index you have made to my work. I say, half in joke and half in earnest, to my friends, if you would form a favourable opinion of my work, look at the index, and then close the book. To say that you have doubled the value of the book is

to say nothing. I not only thank you, but most truly and faithfully thank God for you.

“ I am, my dear friend,

“ Most affectionately yours,

“ C. SIMEON.”

*From the eminent critic, Dr. Moses Stuart.*

“ Andover (Massachusetts), March 3, 1834.

“ MY DEAR SIR,

“ I have an unexpected opportunity of sending out to England, but one that allows me only a few minutes to write to my friends. Your little ‘ Manual for the Afflicted,’ ὀλιγόν τε φιλόν τε, I received by I know not whose hands. It is a beautiful and excellent little book, and I thank you for it. I send you in return an ‘ Essay on Baptism,’ and another on ‘ Future Punishment.’ They have cost me, as you will perceive, not a little hard labour; I would hope they may do some good.

“ We have here at present no direct communication with London, which gives us a *coup-d’œil* of what is passing in your literature. What magazine or other publication will do this most effectually? How are the ‘ Oriental Translations ’ proceeding? I have as yet only No. 1, but we have orders out for the rest, on account of our library, and hope soon to receive them.

“ I regret deeply that I am obliged to close this letter in haste, in order to avail myself of the conveyance



proffered, and cannot unbosom myself to you about various matters, which I long to do.

“ I have opportunity only to subscribe myself,

“ With great respect and affection,

“ Yours truly,

“ MOSES STUART.”

*From the Right Rev. the Lord Bishop of Llandaff  
(Dr. Copleston).*

“ Deanery, St. Paul’s, March 24, 1834.

“ DEAR SIR,

“ I feel much indebted to you for the present of your Sermon and Address. They are both full of valuable information, admirably arranged and commented upon. The notes indeed will be extensively useful, and will serve as a compendious magazine to every clergyman and friend to the Church, who may be called upon to defend the existing establishment.

“ The Rev. Robert Meek’s book I had seen and recommended; but Mr. Brittain’s was quite new to me. It might be worth the consideration of some society friendly to our National Church, to reprint it here. I should conceive, from the extract you have given, that it is written in an interesting and engaging style.

“ I remain, dear sir,

“ Your obliged and faithful servant,

“ E. LLANDAFF.

“ Rev. T. H. Horne.”

Soon after this the following letters were also received:—

*From the Right Rev. the Bishop of New Jersey.*

“Philadelphia, Feb. 26, 1834.

“REV. AND DEAR FRIEND,

“ . . . Most sincerely do I rejoice in your preferment. I congratulate you, and I congratulate the Church. It is a new instance of the judicious and faithful exercise of the right of patronage. May you see many and happy years of increasing honour and usefulness in the service of our blessed Master, and then be taken to the rest and reward of His faithful servants! I shall think of you in the rectory house (in Lombard Street?), and shall hope at no very distant day to find you there. . . .

“I spent the last evening with our venerable patriarch, Bishop White. My lodgings for the winter are near him, and, as he is kind enough to receive and treat me as a son, I see him very familiarly every week. I mentioned to him your preferment, on which he desired me to offer you his congratulations. He also said that he would be glad to send you a copy of his admirable little volume on the ‘Ordination Services.’ I offered to convey it, and ventured to suggest his sending a copy also to the Archbishop of Canterbury. This, with his characteristic child-like modesty, he declined, but said that he would put a copy at my disposal. This morning he sent me two copies, with the note which I enclose in the bundle. It is an admirable illustration of his peculiar character, and you will value

it as his autograph. He also sent me two copies of a little pamphlet and appendix, for which he feels, I believe, a peculiar interest. I venture to ask that you send one of each to the Archbishop, from their venerated author (now in the eighty-sixth year of his age and forty-seventh of his episcopate, vigorous in mind and body, and preaching every Sunday), and account myself happy in being one of the links between two of the persons whom I most reverence on earth. The Bishop loves unfeignedly the Church of England. A review of his little book in some of the magazines I know would gratify him. The likeness is but tolerable. I have not yet received your parcel, and look with interest for your notes on 'Jasher.' May God prosper you in your zealous championship of His truth! I rejoice to hear that Messrs. Hale and Lonsdale are going on in earnest . . . . Let me hear from you as often as your many labours permit, and believe me ever and truly your friend and brother in the Lord,

"G. W. DOANE."

The note from Bishop White, above alluded to, is not preserved, but a letter from him of rather a later date may be inserted here:—

*From the Right Rev. the Bishop of Pennsylvania.*

"Philadelphia, Oct. 15, 1834.

"REVEREND AND DEAR SIR,

"I have received your letter of y<sup>e</sup> 1st of August, with y<sup>e</sup> valuable Present accompanying it of

Books issued from your Pen. It has been only within these few Days that they came to Hand: and although it is but a small Portion of them that I have read; yet I perceive enough to induce y<sup>e</sup> Expectation of Pleasure and Edification from an entire Perusal. It is very gratifying to me to learn from you that there are in y<sup>e</sup> Mother Church many of her Members, who take an Interest in y<sup>e</sup> Concerns of her Progeny in this Country.

“It appears from your Letter that my Friend Bishop Doane transmitted to you Copies of my Publication concerning y<sup>e</sup> Questions in y<sup>e</sup> Ordinal. One of them, it seems, was sent by you to his Grace y<sup>e</sup> Archbishop of Canterbury, whose Condescension in noticing it, as mentioned in your Request to Bp. Doane, was received with due Sensibility by him who is y<sup>e</sup> only remaining Portion of y<sup>e</sup> visible Link which framed y<sup>e</sup> Connection between y<sup>e</sup> Mother and y<sup>e</sup> Daughter Churches. When that Link shall be entirely gone, there will remain, it is to be hoped, an imperishable Tie in the Community of their Institutions.

“It is to manifest a Symptom of the cherishing of such a Sentiment on our Part, that I enclose to you a Charge, delivered by me at our last Diocesan Convention. That there are sent two Copies, is from y<sup>e</sup> Thought of y<sup>e</sup> Possibility that you may judge it to be not obtrusive to present one of them to his Grace of Canterbury, with y<sup>e</sup> profound Veneration of y<sup>e</sup> Author. His Grace was not on y<sup>e</sup> Bench, nor were any of its present Right Rev. Occupants, when I was consecrated by one of his Grace's Predecessors, Archbishop Moore, of whose Character and Attentions I cherish y<sup>e</sup> Recollection.

“In preparing for their Envelope y<sup>e</sup> two Copies of my Charge, there caught my Eye a Bundle of small Publications, lately edited by me for Distribution; on a Point held by me to be very important. I shall lodge two Copies within the Envelope.

“With my Wishes for the Success of your useful Labours, and with much Respect and Esteem, I am,  
Rev. and dear Sir,

“Your Brother and very humble Servant,

“WM. WHITE.\*

“Rev. Thomas Hartwell Horne.”

The repairs of the rectory house proved to be of so extensive a nature that it was not ready for occupation till the month of May 1834.

At this time my father printed a little tract entitled *A Concise History and Analysis of the Athanasian Creed; with select Scripture Proofs, and Answers to*

\* The Right Rev. William White, D.D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania, was born in 1747. His father, a citizen of London, had emigrated to America in early youth. He was educated at the University of Pennsylvania, and visited England for ordination in 1770. He was at one time the only clergyman in all Pennsylvania. After the Declaration of Independence Dr. White was instrumental in drawing up the Constitution of the Episcopal Church in the United States. After a successful correspondence with the prelates of the English Church, he repaired to England for consecration as Bishop elect of the Church in Pennsylvania; being accompanied by Dr. Provoost, who was charged with a similar commission from New York. On February 4, 1787, the American divines were consecrated at Lambeth by Dr. John Moore, Archbishop of Canterbury, assisted by three other Bishops. Dr. White discharged the duties of the Episcopate for forty-nine years, and died, in the enjoyment of the respect and esteem of all classes, July 17, 1836.

*some common Objections.* This was abridged from his larger work on the "Trinity," published many years before. It was dedicated to the parishioners, each of whom was presented with a copy.

The draft of a letter to the Archbishop of Canterbury, besides describing the seventh edition of the "Introduction," alludes to this tract :—

"British Museum, May 13, 1834.

"MY LORD,

"I have the honour to enclose for your Grace's  
 "acceptance a little tract on the 'Athanasian Creed,'  
 "which I have had printed, primarily for distribution  
 "among my very kind and considerate parishioners, as  
 "I found that I could not well compress into a single  
 "sermon all the requisite details and proofs on that  
 "subject: and I was further induced to undertake the  
 "present tract, as the Christian Knowledge Society  
 "has not one extant on this topic. I have also to an-  
 "nounce to your Grace, that a seventh edition of the  
 "'Introduction to the Critical Study and Knowledge  
 "of the Holy Scriptures' is nearly ready for publica-  
 "tion. Besides giving it a most careful revision  
 "throughout, I have particularly endeavoured to  
 "strengthen all those parts which are designed to  
 "caution the inexperienced student against Romish  
 "Glosses, as well as Neologian and Kantian theories of  
 "interpretation. A chapter has also been written on  
 "the literary history of the text of Scripture, together  
 "with a copious account of Prof. Scholz's 'Theory of  
 "Recensions' (drawn up from his Biblico-Critical



“Travels, and his Prolegomena to the N. T.), and a  
 “catalogue of ALL the MSS. of the entire New Tes-  
 “tament, of the Four Gospels, and of the Evangelisteria,  
 “hitherto known to be collected.

“I have troubled your Grace with these details, as  
 “I am anxious to offer to the world some memorial of  
 “my gratitude for the various kindnesses which your  
 “Grace has conferred upon me, by dedicating my work  
 “to your Grace in its present improved state. I have  
 “taken the liberty of enclosing the draft of a dedication,  
 “which I should deem myself honoured in being per-  
 “mitted to prefix to my work.

“Awaiting your Grace’s commands, I have the  
 “honour to be,

“Your Grace’s much obliged and obedient servant,

“THOMAS HARTWELL HORNE.”

The Archbishop’s reply was as follows : —

“Lambeth, May 22, 1834.

“MY DEAR SIR,

“My occupations and interruptions have been  
 so incessant as to prevent me from returning an earlier  
 answer to your communication. The additions which  
 you propose to make to your new edition of the ‘ In-  
 troduction to the Critical Study of the Scriptures ’ will  
 add much to the value of a work, which decidedly and  
 deservedly takes place, of all other works of the kind  
 in this country, in the public estimation. I do not  
 generally accept of dedications, but I cannot refuse

myself the pleasure of receiving this offering of respect from you. I must however observe, that the attentions which I have been enabled to pay you have been over and over again repaid by the services which you have rendered by your publications to the Church.

“ I remain, my dear sir,

“ Your faithful servant,

“ W. CANTUAR.

“ Since writing this note, I have received your valuable American packet. I beg you to return my best and most respectful acknowledgements to that excellent man, Bishop Doane. I have also to thank you for your little treatise on the Athanasian Creed.”

In a letter dated Nov. 19, 1834, my father gives the following account of his parish, after one year's Incumbency :—

“ I have very great pleasure and encouragement in  
 “ stating that I continue to receive from the parishioners  
 “ every mark of kind consideration ; and that those  
 “ who are actually resident (a very few *quiet* Dissenters  
 “ excepted) have returned from the neighbouring  
 “ churches, which they had attended for some years.  
 “ As the Sunday evening congregations comprise many  
 “ clerks and servants, besides families, I have on their  
 “ account adopted the plan of preparing short series of  
 “ lectures on given subjects. At present I am  
 “ engaged on a course on Public Worship and its  
 “ several Parts.”

Previously to his appointment to St. Edmund's, my

father was under an engagement to Messrs. Finden to write descriptions to their "Landscape Illustrations of the Bible from Sketches taken on the Spot." This work appeared in two vols. folio, and also 8vo. at Christmas 1834. "The Biblical Keepsake," 1835—1837, was a new edition of this work in three volumes 8vo., with corrections and additions.

A letter from a friend dated Sept. 13, 1834, has the following paragraph:—

"I congratulate you on having accomplished your establishment in your own parsonage, and on its conveniences and pleasures. May you and yours richly enjoy your *rus in urbe*,\* and be daily prepared in it for a better *country*, a *city* which hath foundations, whose builder and maker is God!"

Very soon a cloud was permitted to overshadow this pleasant prospect. My only sister, who had for some time appeared to have overcome her former ailments, and to be enjoying a fair share of health, was this winter struck with consumption.

The following fragment respecting her has been found in my father's handwriting:—

"Memorials of dear S. E. H.—Our dear child was confirmed at St. Pancras New Church in the spring of 1834. From that time her character received a new turn; and she became more earnest in prayer. Single-heartedness, tenderness of conscience, generosity towards others, deep sympathy for the poor and fatherless (especially to one over whom she

\* Alluding to the adjoining churchyard, laid down with fresh green turf, and shaded by trees.

“ watched with deep interest), deep convictions of sin,  
 “ and a humble and prayerful spirit, were the decided  
 “ features of her character, blended with the tenderest  
 “ filial affection. Oct. 5, 1834, Sunday.—This day our  
 “ dear Susan for the first (and last!) time partook of  
 “ the Lord’s Supper. Oct. 19.—The last time dear  
 “ S. E. H. was able to attend divine worship. March  
 “ 21, 1835.—This day our dear child entered into rest,  
 “ aged 15 years. March 24.—Kissed for the last time  
 “ the cold remains of our darling! March 28.—This  
 “ day our darling was interred!”

The following inscription to her memory was afterwards placed in the Church:—

SACRED  
 TO THE MEMORY  
 OF  
 SUSAN ELIZABETH HORNE,  
 WHO DEPARTED THIS LIFE MARCH 21, MDCCCXXXV.  
 IN THE SIXTEENTH YEAR OF HER AGE,  
 WITH REPENTANCE TOWARD GOD AND FAITH TOWARD OUR  
 LORD JESUS CHRIST.

“ Come unto me, all ye that labour and are heavy laden,  
 and I will give you rest.”—Matt. xi. 28.

“ We which have believed do enter into rest.”—Heb. iv. 3.

This Tablet was erected by her affectionate parents, the Rev.  
 THOMAS HARTWELL HORNE, B.D., Rector of the United  
 Parishes, and SARAH his wife.

My father received the cordial sympathy of his friends  
 during this severe trial. From a long letter of the Rev.  
 Dr. Jarvis we subjoin some portions:—

“ St. Mary’s Parsonage, Burlington,

“ May 16, 1835.

“ MY DEAR FRIEND,

“ Being on a visit to my dear Bishop Doane, he has just put into my hands your letter of April 1, by which I learn that our darling Susan has gone to her rest ! I trust that before this reaches you the anguish which such a blow must have given to your affectionate hearts will have been mitigated by time and the holy comforts of our faith. I know Mrs. Horne and yourself so well that I see you both bowing in meek resignation under the chastising rod. Your lovely child has only preceded you a short space in the path of existence, and, though no longer visible to the eye of the body, is still a member of that same community of which you are members. She is one of that cloud of witnesses by which you are compassed about, and, as I firmly believe, she will hereafter hail your admission with joy into the same blessed company of saints and angels. Although so many years have elapsed since I saw her, I have a most distinct remembrance of what she then was, and when I received in Paris the sad account you gave me of her situation, though I still hoped she would be spared to you, I felt my own sorrows revived in sharing yours. Alas, my dear friend ! no one but a parent who has been called to weep over the grave of a child can tell what a parent suffers under such a bereavement. But I am sure we can all say, It is good for me that I have been afflicted. I feel that my faith is stronger, and I think I can yield, not only without a murmur, but

with entire submissiveness to the will of God, persuaded that every trial proceeds from His infinite love and mercy. And yet it is not from any confidence in my own strength, but from the conviction that His strength is perfected in my weakness. May you, my beloved friends, have the like peace and joy in believing, and may the God of all peace and consolation fill your hearts with those comforts which His right hand alone can bestow ! . . . I am perfectly astonished at the improvements which have taken place in the course of nine years in this country. Bishop Doane is doing wonders, and exceeds the expectations of the most sanguine of his friends. I am sure it would delight you to see with your own eyes and hear with your own ears what I am daily seeing and hearing. My heart rises of praise to our Heavenly Father who is pouring out His benefits upon us, and enabling us to rejoice in the light of His countenance.

“Never was our Church so flourishing. Bishops, clergy, and laity seem to be striving together for the furtherance of the Gospel. . . .

“Adieu, and believe me truly yours,

“S. F. JARVIS.”

From a letter of Bishop Doane, written soon after this time, we extract the following passage:—

“It seems to be quite too bad that a reply to yours of April 1 should bear date in August. But it did not come to hand till near the middle of May, and



since that time I have been almost entirely away from home. By our excellent friend Dr. Jarvis, I gave assurance of the tenderness and truth of my sympathy with yourself and Mrs. Horne, in the death of your sweet child. Both of our hearts were well prepared by the chastening of our heavenly Father to enter deeply into your domestic sorrow. Both of us, while we wept with you that your darling was no more by your side, could also rejoice with you in the sure and certain hope that she is 'not lost but gone before'—entered early into that blessed rest towards which we yet must toil. With what prevailing power do such bereavements bring home that beautiful beatitude—'Blessed are the dead who die in the Lord!' Dr. Jarvis remembered Susan well, and spoke of her with tears of love, confirming all that you had written of her, and blessing God with me that for her who sleeps in Jesus we need not sorrow as those who have no hope. May we all, dear brother, with all we love, meet her bright with immortal youth at the resurrection of the just! And meanwhile, may you and your dear wife richly experience, in all the trials of your pilgrimage, the abounding grace of Him, who comforteth us in all our tribulation, and of whose sustaining goodness, even in the darkest hour, and under the heaviest burthens, I have been, for ever blessed be His holy name! so freely the partaker."

In the course of this year my father was cheered by the information of the usefulness of the "Introduction" in Greece.

Of this Greek translation he gives the following account:—

“ Part of my first volume on the ‘ Internal Evidences of the Inspiration of the Scriptures ’ was translated into the Roman, or modern Greek language, by Professor Nicholas Bambas, Principal of the Gymnasium or University of Hermopolis, on the island of Syra, in the Levant (afterwards of the University of Athens), and published at Hermopolis in 1834. This translation was entitled *Ἑσωτερικαὶ Ἐνάργειαί τῆς Ἐμπνεύσεως τῶν Γραφῶν. Θεωρία ὠφελιμωτάτη εἰς πάντα ἄνθρωπον, ἐκ τοῦ Ἀγγλικοῦ μεταφρασθεῖσα ὑπὸ Ν. Βάμβα. Ἐν Ἑρμουπόλει. μαωλδ’*. That is, ‘ Internal Proofs of the Inspiration of the Scriptures. A very profitable Contemplation [or Essay] for every man. Translated from the English by N. Bambas, Hermopolis, 1834,’ in octavo.”

The following interesting particulars respecting this translation were communicated to my father by the Rev. J. J. Robertson, a Presbyterian of the Protestant Episcopal Church in the United States of America, who then had charge of the Mission-Press of that Church on the island of Syra:—

“ Syra (Cyclades), March 13, 1835.

“ REV. AND DEAR SIR,

“ You will doubtless be surprised at receiving a letter from this little isle of the Ægæan, and I trust you will excuse the freedom of a stranger writing to

you. I feel indeed that I am not writing to a stranger, as it is long since I made acquaintance with you in the very valuable work which you have published for the Illustration and Defence of the Oracles of God. The first edition of this I purchased during a visit to London in 1820, and I have been happy to see the improvements and additions in the successive reprints since. It is in regard to a portion of this work that I now write to you. As a missionary to the Greeks from the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, I have the charge of a printing establishment here. Among other books which I have published, and which are widely circulated, and I trust through the Divine blessing doing much good, is the chapter in your 'Critical Introduction' on the Internal Evidence of the Inspiration of the Scriptures. The edition consists of 2,000 copies, and a large portion of it has already gone forth from our depository. I have felt that it would gratify you to know that your work was thus becoming still more extensively useful, and that it was but due to you to receive a specimen of the translation. You will do me the favour, therefore, to accept the two copies which I forward with the present. They are very rudely bound, as we are at this moment without a competent workman. The translation is from the pen of the excellent Professor Bambas, who formerly taught chemistry in the college of his native island, Scio, and was afterwards called to the chair of Moral Theology in the Ionian University of Corfu. His desire to be with his fellow-countrymen and to labour for their

especial benefit, induced him to remove to this ragged rock, where the larger portion of them had sought refuge after the desolation of their beautiful isle, and where they have built the city of Hermopolis, of 10,000 inhabitants, and caused the commerce of Greece to enter. He is here at the head of the Gymnasium, which had its origin in missionary exertions, but is now maintained by the community. For the benefit of the classes in this Institution the translation was undertaken, and it was made the basis of a very interesting course of lectures. The Professor's habit was to read a few sentences of the work, and then proceed to illustrate and develope the ideas at length; and it was delightful to witness with what attention a large body of youth hung upon his lips during these sacred exercises, and how they flocked around him at the close of the lectures to get resolved any difficulties. You will perceive that I have printed all the Scripture quotations at length, and that for this purpose the Septuagint has been used. The reason of the former is, that as the work forms quite a little body of scriptural divinity, calculated to be very useful for general circulation, it was thought desirable that the Scripture passages, in support of every position, should be present to the eye without further reference. In respect to the latter, we could not well do otherwise, as we had no other means of giving uniformity to the quotations. The new translation from the Hebrew, executed by Bambas, under the direction and with the aid of the Rev. Mr. Leeves, is not yet finished, and of the printed portion we had received only the Pentateuch, Joshua, and the Psalms. As it

is, however, it will find its way more readily into schools, and also be more acceptable to the clergy. It has already been used for the class of young females preparing to become teachers, under the care of my valuable brother Hildner, of the Church Missionary Society, who has also the charge of a school here of about 600 pupils—and in the schools of Mr. Jetter of the same Society in Smyrna. The hand of Providence may be thus recognised in extending the usefulness of the work (the ‘Introduction’). A copy of it was given several years since to Bambas by the Rev. Mr. Hartley, now at Geneva, as a mark of his regard. This act of friendly liberality has been the means of making an important portion of it known to Greece. Bambas proposes to translate other portions when his leisure will allow, and it will be a privilege to me to publish them. Unfortunately his copy of the work is one of the older editions, and mine I had parted with to a brother missionary at a distance. We have printed, among other works, large editions of the ‘Apology and Gorgias’ of Plato, the ‘Memorabilia’ of Xenophon, of a translation of ‘Robinson’s Scripture Characters’ to the end of Joseph, and of ‘Coray’s Synopsis of Scripture History,’ and we have now at press a Modern Greek Grammar by Bambas, and also one of the ancient tongue. Allow me to ask your prayers, my dear sir and brother, in behalf of the cause in which we are engaged, and for the diffusion of pure Scripture light and truth throughout the borders of this venerable but decayed portion of the Church of Christ. Once more I beg you to excuse the liberty I have thus taken with

you ; and, assuring you of the pleasure it would give me to hear from you,

“ I remain, with warm Christian regard, your brother and servant in Christ,

“ J. J. ROBERTSON.”

“ \* \* \* Professor Bambas has for some years past been, and now is, Professor of Rhetoric and of Ethics in the University of Athens.”—(Mem. by T. H. Horne.)\*

*June 1, 1854.*

\* Professor Bambas is since dead.



## CHAPTER IX.

Tercentenary of the Reformation — Coverdale's Bible — Presbyter's Letter — Bishop of Salisbury's Circular — Protestant Memorial — Letters from the Rev. C. Simeon, the Rev. Dr. Chalmers, and the King's Librarian — Observance of the Day — Bishop of Winchester's Sermon — Birmingham Testimonial.

ONE of the strongest proofs of the influence of my father's pen is to be found in the Tercentenary of the Reformation, which he was instrumental in procuring on October 4, 1835.

On the origin of the Tercentenary my father writes thus : —

“ Towards the close of September 1834, some one  
 “ had left the copy of the venerable Bishop Myles  
 “ Coverdale's English version of the entire Bible,  
 “ belonging to the British Museum, lying in a window  
 “ in the Old Library. Before I reverently replaced it,  
 “ my eye rested on the imprint in the last page, viz.  
 “ ‘Prynted in the yeare of our Lord MDXXXV., and  
 “ fynished the fourth day of October.’

“ ‘The fourth day of October 1535!’ I exclaimed to  
 “ myself. ‘Why, this is 1834. On what day will the  
 “ fourth day of October 1535 fall?’ A reference to  
 “ the almanack proved that it would be on a Sunday.  
 “ ‘Then, please God, we will have a jubilee!’ I

“ immediately suggested the propriety of such a com-  
 “ memoration to a few friends. But the proximate  
 “ cause of my little publication was an article in the  
 “ ‘ St. James’s Chronicle,’ occasioned by an invitation in  
 “ the spring of 1835 from the company of pastors of  
 “ the Protestant Church at Geneva to all the Protes-  
 “ tant Churches in Europe, to cooperate with them in  
 “ their third centenary commemoration of the Refor-  
 “ mation in that year. This called forth some eloquent  
 “ remarks by the editor of the ‘ St. James’s Chronicle’  
 “ (Dr. Gifford), who enquired why there had been no  
 “ national commemoration of the Reformation in Eng-  
 “ land. In reply to this question I sent a communication,  
 “ in which it was suggested that, from the gradual  
 “ manner in which the Reformation had been accom-  
 “ plished, there had hitherto been no definite period  
 “ that could be fixed upon for commemorating that  
 “ great event.”

We reprint this communication entire: —

#### JUBILEE OF THE REFORMATION IN ENGLAND.

*“To the Editor of the ‘St. James’s Chronicle.’*

“ London, April 25, 1835.

“ SIR,

“ I have just read, with the deepest interest,  
 “ the address of the company of pastors to the Re-  
 “ formed Church at Geneva, on the subject of their  
 “ ‘ Jubilee of the Reformation, August 23, 1835,’  
 “ which appeared in your journal of the 23rd instant.  
 “ Fully concurring with you (as every consistent

“ Protestant must *painfully* concur) in the forcible  
“ remonstrance with which you accompanied that im-  
“ portant document, on the neglect of commemorating  
“ the Reformation in this country, I now trespass on  
“ your valuable columns — first, to account for the non-  
“ commemoration of that great religious blessing in  
“ Great Britain and Ireland; and secondly, to apprise  
“ your readers, and I trust, through your widely-cir-  
“ culated journal, every Protestant in the United  
“ Kingdom, that this present year, 1835, is also a  
“ *Jubilee of the Reformation* with us; and I indulge  
“ the humble hope that, when your readers have given  
“ a candid perusal to this communication, and to the  
“ comments with which I trust your powerful pen will  
“ enforce it, they will be animated with devout gratitude  
“ to celebrate our glorious and blessed Reformation  
“ from the doctrinal errors and tyranny of Popery.

“ I. As to the cause of the non-commemoration of  
“ the Reformation in Great Britain and Ireland. This  
“ may briefly be referred to the gradual manner in  
“ which the Reformation was accomplished. It was  
“ the work of many years; so that in fact there has  
“ hitherto been no definite period or year which could  
“ be fixed upon for such commemoration. Our Protes-  
“ tant brethren on the continent are, in this respect,  
“ more favoured than we have been. Geneva celebrates  
“ her third centenary of the Reformation in the present  
“ year; France, I believe, next year. The Lutheran  
“ churches in Germany (whose ministers stately  
“ preach once a quarter against the soul-destroying  
“ dogmas of Popery) have not fewer than three com-

“ memorations in each century ; viz. 1. In the year 17,  
 “ Luther’s burning the Papal bull for his excommuni-  
 “ cation, and the publication of his ‘ Theses,’ which are  
 “ regarded as the commencement of the Reformation.  
 “ 2. In the year 30, the publication of the admirably  
 “ written ‘ Confession of Augsburg ;’ and in the year 34,  
 “ the publication of the entire version of the Bible in  
 “ the German language, by the learned and venerable  
 “ Dr. Martin Luther. On the 21st November 1834,  
 “ all the Lutheran churches in Germany celebrated the  
 “ last-mentioned centenary commemoration with great  
 “ solemnity, as also did the Reformed Protestant  
 “ Episcopal Moravian Church in *this country*. At  
 “ Berlin a medal was struck in honour of the event,  
 “ having the bust of Luther on one side, with appropri-  
 “ ate inscriptions on the other. I now come, sir, to—

“ II. The commemoration of the Reformation of  
 “ the United Kingdom, and in all other countries  
 “ where British language is spoken or read. This  
 “ present year, 1835, completes the third centenary  
 “ since the publication of the first entire English  
 “ Protestant version of the Holy Scriptures at Zurich,  
 “ by Myles Coverdale (Bishop of Exeter during the  
 “ reign of King Edward VI.), in the year 1535. The  
 “ last page of that extremely rare volume has these  
 “ words : ‘ Prynted in the yeare of our Lorde  
 “ MDXXXV., fynished the fourth day of October.’  
 “ The fourth day of October 1835 falls on a  
 “ Sunday. Such a conjuncture cannot happen again  
 “ for centuries. What is there to prevent all con-  
 “ sistent Protestants from celebrating a third centenary

“ Jubilee of the Reformation? particularly as such a  
“ commemoration would only be a fulfilment of the  
“ strict letter of the ecclesiastical regulations now in  
“ force both in Scotland and in England. Besides  
“ various injunctions and intimations of the National  
“ Church of Scotland, which are to be found in the  
“ *sederunts* of her General Assembly from 1560 to 1780,  
“ inclusive, on the duty of her clergy to watch and  
“ report the progress of Popery &c. in the respective  
“ parishes, by a special act of the General Assembly,  
“ passed in 1749, the Scottish clergy are enjoined to  
“ preach *at least four times a year on the evils of Popery*  
“ *and the good effects of our blessed Reformation.* With  
“ regard to the *Church of England*, ‘it is decreed and  
“ ordained’ by the *first* of her constitutions and canons  
“ ecclesiastical (which has not been set aside or in-  
“ validated by any act of parliament for the alleged  
“ relief of Romanists), ‘that all ecclesiastical persons  
“ having the cure of souls, and all other preachers and  
“ readers of Divinity lectures shall, to the uttermost of  
“ their wit, knowledge, and learning, purely and  
“ sincerely, without any colour or dissimulation, teach,  
“ manifest, open, and declare, four times every year at  
“ the least, in their sermons, and other collations and  
“ lectures, that all usurped and foreign power —  
“ forasmuch as the same hath no establishment nor  
“ ground by the law of God — is for just causes taken  
“ away and abolished; and that therefore no manner  
“ of obedience or subjection, within His Majesty’s  
“ realms and dominions, is due unto any such foreign  
“ power, but that the King’s power within his realms



“ of England, Scotland, and Ireland, and all other his  
“ dominions and countries, is the highest power under  
“ God, to whom all men, as well inhabitants as born  
“ within the same, do by God’s law owe most loyalty  
“ and obedience, afore and above all other princes and  
“ potentates in earth.’ Such, sir, are the existing  
“ ecclesiastical laws of Scotland and England. What  
“ now (I repeat) should prevent the clergy of these  
“ two countries, and may I be permitted to add, all  
“ loyal and consistent Protestant dissenting ministers,  
“ from celebrating with devout gratitude the Jubilee  
“ of the Reformation in the United Kingdom, on  
“ *Sunday the fourth day of October* 1835, on occasion  
“ of the completion of the third centenary since the  
“ publication of the first entire English Protestant  
“ version of the Holy Scriptures? Those learned  
“ gentlemen can be at no loss for suitable topics on  
“ such an anniversary; and for one part of the day,  
“ the clergy of the United Church of England have  
“ an admirably appropriate text furnished them in one  
“ of the Psalms for the morning service — viz. Psalm  
“ xix. 7, ‘ The law of the Lord is perfect, converting the  
“ soul: the testimony of the law is sure, making wise  
“ the simple.’ The morning’s discourse I would re-  
“ spectfully suggest might treat on the perfection of  
“ Scripture as the only rule of faith, to the utter  
“ exclusion of all unauthorised human traditions, and  
“ on the inalienable right, duty, and privilege of every  
“ person to ‘search the Scriptures’ for himself, that  
“ he may ‘prove all things, and hold fast that which is  
“ good.’ The afternoon or evening discourse or



“ lecture might contain a general statement and vindication of the leading doctrines of the pure and unadulterated Gospel of Jesus Christ, as professed by our own and by all other orthodox Protestant churches. The late eminently learned and munificent Bishop Barrington justly remarked—‘ That if the Reformation was worth establishing, it is worth maintaining ’ (Sermons and Charges, p. 437). And at a time like the present, when the advocates of Popery are leaving no effort unattempted to pervert unwary Protestants from their pure and holy faith, it surely does become every Protestant shepherd to exert himself to the utmost to ‘ banish and drive away ’ all error and heresy from the fold intrusted to his care, for which he must ‘ give account ’ at the last day to the great Shepherd and Bishop of souls.

“ I remain, sir, yours, &c.,

“ A PRESBYTER OF THE REFORMED  
“ PROTESTANT EPISCOPAL UNITED  
“ CHURCH OF ENGLAND AND  
“ IRELAND.”

This letter, slightly condensed and with the signature T. H. H., appeared in the “ Christian Observer ” for the following June, and was reprinted in various periodicals. My father read a paper on the subject at one of the meetings of the Eclectic Society,\* the substance

\* The following hints, elicited from another member, are so applicable to every period, that they are respectfully transcribed from my father’s note-book :—

of which was afterwards embodied in the "Protestant Memorial." He also wrote letters on the subject to all his friends.

The Bishop of Salisbury (Dr. Burgess) responded warmly to the appeal, as will appear from the following notes:—

"Beacon Lodge, Christ Church,  
"May 4, 1835.

"DEAR SIR,

"The duty of commemorating events intimately connected with the Reformation continues to interest and to occupy my mind. I shall be glad therefore to hear how far 'Presbyter's' letter has been responded to, either in the newspapers or your private correspondence.

"I am, dear sir,

"Yours very truly,

"T. SARUM.

"The Rev. T. H. Horne."

1. Preach the great doctrines of the Reformation.
2. Increase the circulation of the Scriptures.
3. Promote the due religious instruction of the young.
4. Greater union among all true Protestants.
5. Prayer for the coming of the spiritual kingdom of Christ.
6. Deeper sense of the benefits of the Reformation.
7. Greater gratitude for God's instrumentality in promoting the Reformation.
8. Stir up ourselves by their example.
9. Protest mildly yet firmly against all error in doctrine.
10. Humiliation at the thought that the Reformation has made no further progress.

“Palace, Salisbury, July 10, 1835.

“DEAR SIR,

“In the enclosed circular \* [To the Clergy of the Diocese of Salisbury] I have endeavoured to

\* We give the Bishop of Salisbury’s Pastoral Letter entire:—

“*To the Clergy of the Diocese of Salisbury.*

“Reverend Brethren,

“Most cordially and readily do I assent to the justice of the call which has lately been made upon us, as ministers and members of the Church of England, by some zealous friends of the Reformation, to cooperate with the members of a foreign Protestant Church in expressing our gratitude to God, by commemorating the blessings of the Reformation, and especially by distinguishing and celebrating, on our part, the completion and publication of the first English translation of the Bible on Oct. 4, 1535.

“There is another day which eminently deserves to be celebrated by us as the birthday of our Reformation—the day on which was completed our emancipation, by law from the foreign supremacy of the Pope—March 20, 1534, on which the Act passed by which the power of the Pope in this country, and all connection with Rome, were for ever abolished, and the supremacy of the King in all causes, ecclesiastical and civil within his dominions, was re-established. I say re-established, because before the eleventh century the English sovereigns rejected with indignation the jurisdiction of the Church of Rome. The supremacy of the King you are required by the first canon of our Church publicly to declare and maintain to your congregations four times at least in every year. October 4 and March 20 may well be appropriated as two of the days for our observance of the canon. There are, besides, two other days in the year distinguished by events intimately connected with the great Protestant interests of our country, and consecrated in our Liturgy by special forms of prayer. The King’s accession and November 5—the former relating to the commencement of our present Protestant dynasty, and the latter to an indelible evidence of the hostility of Popery to our Protestant religion and Establishment—that religion and Establishment which the three powers of the realm are bound by the most solemn oaths and engagements to protect and maintain. There are, therefore, four days in the year on which you may so fulfil the first canon of our Church as to combine with the observance of it, in your discourses, subjects of the deepest interest to us, as Christians, as Protestants, as ministers of the Church of England, and

realise my wish to promote the commemoration of the Reformation. The letters are not yet distributed, nor have I sent a copy to any one, except to the Archbishop the day before yesterday.

“I shall be glad to hear what progress you find making to effect the object of ‘Presbyter’s’ letter.

“I am, dear Sir,

“Yours very truly,

“T. SARUM.

“The Rev. T. H. Horne.”

as loyal subjects, by inculcating to your congregations the truth of Scripture, and the vanity of traditions — the deliverance of our country from a Popish dynasty — the inextinguishable hostility of Popery to our national institutions — and the emancipation of our Church from subjection to a foreign Bishop — and from the idolatry, apostacy, and anti-Christianity of his Church.

“The Protestant religion, the Protestant people, and Protestant wealth (whatever Papists may assert), are still the ascendants in the empire; and nothing but indifference to the blessings we enjoy in the profession of our Protestant faith, and ingratitude to that gracious Providence which restored it in the sixteenth century, can ever enable Popery to regain in this country the domination which it once possessed here. Let commemorative and conservative associations multiply; be active, cooperative, and united, and it will never regain it. Let us be true to the Protestant faith that we profess, and faithful to the Church of which we are members, ‘and the gates of hell,’ with all the powers of darkness, of error, and idolatry, ‘shall not prevail against it’ or its doctrine.

“I am, Reverend brethren,

“Your faithful friend and brother in Christ,

“T. SARUM.

“Palace, Salisbury, July 1, 1835.

“At the commencement of every Parliament the members are summoned to their legislative duty by the King’s writ, and are expressly convened to ‘defend the Church’ as well as ‘the State’ against ‘imminent perils.’ If certain persons are now by a very strange anomaly admitted into Parliament, from whom ‘peril’ to the Church is especially to be apprehended, they must feel themselves bound in conscience (if they consult their conscience), by the tenor of the King’s writ, to ‘defend the Church’ of England and Ireland, and, by their own declaration, to do nothing to its detriment or loss ! !”

My father's proposal was most favourably received, and towards the end of July 1835 he was requested from various quarters to prepare a little Manual for the Commemoration. This was the origin of the *Protestant Memorial*.

“The ‘Protestant Memorial’ was the result of one month’s severe application, chiefly during hours abstracted from my pillow, which caused a fit of illness. But I was mercifully recovered sufficiently to take my part in the religious commemoration throughout the country on the fourth of October. The Memorial was received with great favour, fourteen thousand copies being circulated in the course of three months, besides being reprinted in the United States of America.”

Among the many letters received by my father on this subject are the following from the Rev. Charles Simeon and the Rev. Dr. Chalmers :—

“K. C. Camb. Aug. 27, 1835.

“MY DEAR SIR,

“A thousand thanks for your kind and most acceptable present. I sent the second copy to the Vice-Chancellor without delay; but said nothing of his appointing either a preacher or a subject for Oct. 4th, as he has no power to do either.

“You will see over-leaf the reason of this note below. [Here followed a cheque for 10*l*.]

“I should be sorry indeed if you should lose by this pamphlet; and that I may either prevent or share

your loss, I beg your acceptance of the enclosed note, and remain,

“ My dear friend,

“ Most truly yours,

“ C. SIMEON.”

“ Edinburgh, Aug. 20, 1835.

“ MY DEAR SIR,

“ I feel myself much honoured and gratified by your communication, to which I should have replied much earlier, but I have been from home, and it is only to-day that I have had the opportunity of perusing it.

“ I had a letter on the same subject from Geneva, announcing an invitation to our General Assembly to send a deputation who might be present at their celebration of the Centenary. We feel serious difficulties in complying with this proposal, coming as it does from a Church that has departed so grievously from the faith and pure orthodoxy of the fathers of the Reformation. But there is no such objection to your proposition, which I think most fit and seasonable ; and, though not a member of Assembly myself, I shall endeavour to recommend it to the acceptance of my brethren, as being indeed a most desirable substitute for the one which there is every disposition amongst us to reject. The parcel you have so kindly sent has not yet reached me.

“ I have made every enquiry, but without success, for the book whose title I take the liberty of enclosing. I do not know whether a copy of it is in the British



Museum, or whether if so I could obtain the use of it. Should this be possible I shall take all care of it, and undertake for its being safely returned.

“I have read with great pleasure your letters on the subject of the proposed commemoration, and have expressed myself a great deal too feebly on its behalf in the annexed page, for I feel it to have strong and positive claims on the acceptance and cooperation of all true Christians.

“Ever believe me, my dear sir,

“Yours with greatest respect and regard,

“THOS. CHALMERS.\*

“The Rev. Hartwell Horne.”

My father presented a copy of the “Protestant Memorial” to His Majesty King William IV., of which he afterwards received the following acknowledgement:—

“Windsor Castle, March 15, 1836.

“MY DEAR SIR,

“I take great blame to myself for not having communicated to you sooner the gracious manner in which His Majesty was pleased to receive the ‘Protestant Memorial,’ and to express his approbation of the very appropriate manner in which you had commemorated the event.

“His Majesty made many enquiries and observations

\* Although there was in Scotland no general commemoration of the Reformation, or of the translation of the Bible on Oct. 4, 1835, the result of recent enquiries renders it probable that many individual clergymen took up the idea, and preached sermons suitable to the occasion.

relative to the subject, and was evidently much pleased at your dutiful attention.

“ Ever, my dear sir,

“ Most faithfully yours,

“ J. H. GLOVER,

“ H. M. Lib.

“ The Rev. T. H. Horne.”

By special appointment, the Bishop of Winchester preached before the King and Queen at Windsor Castle, on October 4, 1835. His Lordship's subject was “ The free course of the Word,” from 2 Thess. iii. 1. The sermon was published by His Majesty's command.\*

\* The following passage is extracted from the above-mentioned Sermon:—

“ Three hundred years ago, there was a famine of the word of the Lord throughout the land. No Englishman could read in his own tongue the whole of the wonderful works of God. Men hungered after the bread of life, and were fed with chaff and husks, instead of the solid and nutritious truths of the Gospel. They asked for all the words of THE BOOK, and their teachers bade them be contented with a portion. They enquired what they should do to be saved, and they, whose lips should have kept knowledge, made ‘ the word of God of none effect through their tradition,’ and ‘ taught for doctrines the commandments of men ’ (Mark vii. 7, 13). The listeners in the Temple were sent empty away. True it was that the fountain had been opened, and over it was written that gracious inscription — ‘ Ho, every one that thirsteth, come ye to the waters ’ — ‘ If any man thirst, let him come unto me and drink ’ (Isa. lv. 1 ; John vii. 37) — but the hand-writing was blotted out, and a great stone was rolled over the top of the well of living waters, and the stone was sealed, and a watch was set; so as to verify, as it were, a second time the declaration of the prophet, that ‘ in that day should the fair virgins and young men faint for thirst ’ (Amos viii. 13). True it was that Christ had rent away the veil which hid from view the holy of holies ; but it had been obscured again with a cloud yet more impenetrable. The casket lay on the altar, but none, save the learned and the wise, were skilled to unlock the jewel. For the great mass of the

My father's own sermons on this day were, in the morning, "The Perfection and Sufficiency of Scripture as the only Rule of Faith and Practice," from Psalm xix. 7, "The Law of the Lord is perfect," &c.; in the evening, "The Afflictions and Triumphs of the Church

people revelation was shrouded in mystery—the light of truth was quenched—the word of life had become a dead letter.

"And then it was that God raised up his instrument, and put it into the heart of one of his servants—a stranger, through fear of persecution, in a foreign land, an exile for religion's sake—to print, for the first time in the English tongue, a version of the entire Bible. He said that '*It was neither his labour, nor his desire, to have this work put into his hand; but that being instantly required to undertake it, and the Holy Ghost moving other men to do the work thereof, he was the more bold to take it in hand.*' Memorable was the dedication of his work to his royal master, and his pious hope that the honoured title of 'DEFENDER OF THE FAITH'—given originally in a very different sense—might prove prophetic; '*that by the righteous administration of his Grace, the faith should be so defended, that God's word, the mother of faith, should have its free course thorow all Christendome, but especially in his Grace's realme.*' And no less memorable was the subsequent declaration of the royal pleasure, on receiving an assurance that, though the translation had many faults, there were no heresies that could be found in it. '*If there be no heresies,*' said the King, '*then, in God's name, let it go abroad among our people.*' In God's name it went, and God prospered it in that whereto he sent it.

"Three centuries have since elapsed, and what is now the result? Truly a 'free course' has been given to the word of the Lord. It runs to and fro, and knowledge is increased (Dan. xii. 4). The waters of life no longer flow through a narrow channel, as if escaping with difficulty from some scanty and exhausted rill; but in the very wilderness have waters broken out, and streams in the desert; the parched ground has become a pool, and the thirsty land springs of water (Isa. xxxv. 6, 7). The sacred Scriptures have gone out through the length and breadth of the land—accessible to the cottage as to the palace—the birthright of the lowest equally with the highest—the manual of infancy and the consolation of old age—the book alike of the unlearned and of the wise—so that 'there is no speech nor language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world' (Ps. xix. 3, 4).

of Christ," from Psalm cxxix. 1, 2, "Many a time have they afflicted me from my youth," &c.

It is stated in the journals of the following week, that in and near London, on October 4, the attendance at public worship was unusually large, and the reference to the occasion general. Accounts from Birmingham, Brighton, Liverpool, and other parts are of the same description. "The Dublin Evening Mail" of October 5 has the following passage:—"The Third Centenary of the Reformation was solemnised yesterday in every church in this metropolis. We are quite certain that much good and great edification have arisen from this commemoration; that so far from narrowing the heart by sectarian prejudices, it has greatly enlarged the boundaries of Christian charity; and that its effects will be visibly seen in the increased piety of the Protestant community, and in the increasing enquiry after gospel truth by the Roman Catholics."

"The Tercentenary Commemoration of the Printing of the First English Bible was very generally celebrated throughout Great Britain; also in many churches in Ireland, and in the United States of America. Numerous valuable sermons were delivered and published; and the medallists of Birmingham

"'HERE IS WISDOM. THIS IS THE ROYAL LAW. THESE ARE THE LIVELY ORACLES OF GOD. BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THIS BOOK; THAT KEEP AND DO THE THINGS CONTAINED IN IT; FOR THESE ARE THE WORDS OF ETERNAL LIFE, ABLE TO MAKE MAN WISE AND HAPPY IN THIS WORLD, NAY WISE UNTO SALVATION, AND SO HAPPY FOR EVERMORE, THROUGH FAITH THAT IS IN CHRIST JESUS.'"—*Bishop of Winchester's Sermon before their Majesties*, pp. 5—14, 18.

“ lent their powerful artistic aid to the devout solemnity  
“ by striking numerous well-executed medals, contain-  
“ ing portraits of the venerable Myles Coverdale, with  
“ suitable devices, which had a very extensive circula-  
“ tion. On this occasion the clergy of Birmingham  
“ presented me with a set of six of the finest medals  
“ in silver, with the following inscription on the red  
“ morocco case:—

“ ‘ This Case of Medals, being specimens of  
“ those which were struck in Birmingham to com-  
“ memorate on Sunday, OCTOBER IV. MDCCCXXXV.,  
“ the Tercentenary of the Publication of the  
“ Protestant English Bible, by Myles Coverdale,  
“ sometime Bishop of Exeter, is presented by the  
“ Clergy of Birmingham to the Rev. Thomas  
“ Hartwell Horne, B.D., Rector of St. Edmund  
“ the King and Martyr and St. Nicholas Acons,  
“ London, as a trivial acknowledgement of his  
“ great services to the Christian Cause, and  
“ especially of his zealous exertions in directing  
“ the attention of Protestants to the devout  
“ public observance of an event so important to  
“ the establishment of pure Scriptural Religion.”

## CHAPTER X.

Bishop Chase's second Visit—Letter to the Rev. J. Allport—From Bishop Chase—From Bishop Ives—"Societas Hagana."

TOWARDS the close of 1835 Bishop Chase was again in England to plead the cause of his new diocese. The venerable man appeared considerably worn with age since his former visit, for he was now sixty years old, and had endured many hardships and privations. He, however, still possessed much physical power, and fully believed that God would spare his life to accomplish that for Illinois which he had already done for Ohio. As before, my father lent him all the assistance in his power.

The Rev. J. Allport, to whom the following letter is addressed, was also a friend of Bishop Chase:—

"Nov. 4, 1835.

"MY DEAR FRIEND,

"The venerable Bishop Chase spent Sunday  
"last with me. In the afternoon he went over his  
"proposed Memorial, to which I added a summary  
"recapitulation. It will be subjected to the critical  
"distillation of our friend Josiah Pratt, and then  
"be published and circulated. The Bishop drinks  
"nothing but water, and is as abstemious in our land



“ of plenty as he would be in a destitute American  
“ prairie, that he may not unfit himself for hard fare and  
“ harder labour on his return. Yesterday (Tuesday)  
“ he dined at the Mansion House by invitation of the  
“ Lord Mayor, who, struck with his appearance, came  
“ into the vestry after Sunday evening service,\* when  
“ I introduced him to his Lordship. The notice in the  
“ Religious Intelligence of the ‘Christian Observer’  
“ was inserted partly at my suggestion. Lords Kenyon  
“ and Bexley, and the good Bishop of Sodor and Man,  
“ have severally assured him of their unshaken regard,  
“ and will do something for him. The subscription  
“ for our clerical brethren in Ireland has been re-  
“ opened. This day, 137 years ago, King William III.  
“ landed. How few now-a-days regard him as an  
“ instrument in the hands of God of our deliverance  
“ from Popery and arbitrary tyranny. To-morrow I  
“ have the 5th November service, with a short sermon  
“ on the epistle for the day. The parishioners have had  
“ no such service for nearly, if not more than, thirty  
“ years. Two courses of lectures against Popery are  
“ now being delivered—1, by the Rev. Mr. Young at  
“ Albion Chapel, Moorfields, twice every Sunday; and,  
“ 2, every Thursday evening by the Rev. Mr. Cum-  
“ ming (Sec. of Reformation Society) at the Scottish  
“ Church, Crown Court, Drury Lane. Fearful as  
“ things look, let us ‘thank God and take courage.’

“ Yours most truly,

“ THO. H. HORNE.”

\* Several Lord Mayors were in the habit of attending St. Edmund's in private on a Sunday evening.

We now give a letter from Bishop Chase:—

“Ham’s Hall, Colehill, Dec. 7, 1835.

“REV. AND VERY DEAR SIR,

“I owe it to your kindness and the interest you have taken in the cause which I am pleading to let you know where I am and what I am about.

“My visit to Oxford and neighbourhood was exceedingly pleasant, and would have been prolonged, had I not received a letter from Lady Rosse, franked by her son-in-law, Lord Lorton, inviting me to spend a few days at this her Ladyship’s residence.

“Nothing can exceed the kind manner in which I was received and am treated by this noble family. I pray God to reward them many fold in spiritual and temporal blessings.

“How interesting it is to me especially to see Lady Rosse, now above ninety years of age, engaging in pious and cheerful converse, and zealously persevering in family worship and in attendance on the divine services of the Church! This latter she did yesterday, joining in the prayers, and kneeling in prayers and rising in praise to the heavenly Saviour, who seems so visibly fitting her by these means for His presence above. With Lord Lorton I became more pleased as I see the more of him, and hear his pious attachment to the cause of true religion. Lady L. inherits the generous spirit of her mother. Lady Isabella, the sister of Lady Rosse, is a great friend and benefactress of the Bishop of Sodor and Man’s diocese. With these and other relatives my time has been spent with much profit.

To-morrow I go, if the Lord will, to Birmingham and see the good and Rev. Mr. Marsh; and thence I shall set off for London to meet Lord Bexley, according to his request, on the 10th or 11th, before he goes to Foot's Cray.

"May I not hope to receive a note from you when I arrive at 50 Harley Street, telling me how you are, and when I can most conveniently see you and where?"

"Ever your grateful and faithful,

"PHIL. CHASE.

"Rev. T. H. Horne."

*From the Rev. T. H. Horne to the Rev. J. Allport.*

"4 Nicholas Lane, Dec. 17, 1835.

"MY DEAR FRIEND,

\* \* \* \* \*

"I have just reprinted my induction sermon. Do me the favour to accept the accompanying copy. The paragraph 'Although the Church of England' &c. (p. 41), to the end is almost entirely new matter, inserted purposely to obviate a notion which has got abroad among some exemplary dissenting ministers, that the Church of England puts out of the pale of the Universal Church all who have not episcopal ordination. But I must stop, having other notes to write. Upon the whole my health is better; but I find that I now want double the time I used to require for everything I undertake. I am withdrawing as much as possible from all literary work and association &c. to devote myself exclusively to my pastoral

“ duties, and to the two little works which you will see  
 “ announced on the last page of my sermon.\* Last  
 “ Sunday evening I gave my congregation a lecture on  
 “ the History and Necessity of Missionary Exertion.  
 “ Next Sunday morning I preach for the King’s letter.

“ Ever affectionately and truly yours,

“ THO. HARTWELL HORNE.”

*From the Same to the Same.*

“ 4 Nicholas Lane, Lombard Street,

“ Jan. 7, 1836.

“ MY DEAR FRIEND,

“ I lose not a single post that I may announce  
 “ the safe arrival of the ‘ Birmingham Testimonial,’  
 “ with which Dr. Pidduck unexpectedly surprised me  
 “ to-day at the British Museum. When you next  
 “ meet your (I ought rather to say my) clerical friends, I  
 “ shall be greatly obliged to you to express my grateful  
 “ acknowledgements for this very kind mark of their  
 “ esteem, and also to request their acceptance of a  
 “ copy of the ‘ Protestant Memorial,’ printed, ex-  
 “ clusively for presents, on royal paper, and bound in  
 “ morocco, in the same style (with the exception of  
 “ royal ornaments) as a small paper copy [i. e. of the  
 “ first edition] was bound for the King — who I rejoice  
 “ to say from private information is a *Protestant* king.  
 “ But for want of time I would have written to each  
 “ of the gentlemen who have so kindly subscribed for

\* One of these was the *Communicant’s Companion*, which, however, did not appear for many years; the other was never written.

“ the medals. Such a testimonial, though they term  
“ it a ‘ trivial acknowledgement,’ is to me inestimable,  
“ because I feel that I could have no claim to it.  
“ I have dated the inscription in each copy Oct. 20,  
“ 1835—first, because it was about that time I received  
“ intelligence of their kind intention ; secondly, because  
“ Oct. 20 is given in the Martyrological Calendar  
“ prefixed to Fox’s ‘ Acts and Monuments,’ to the  
“ martyr Latimer ; and thirdly, because it is my birth-  
“ day. I shall hope to hear that the Birmingham  
“ meeting is a *good* one, in every sense of the word —  
“ good in eliciting devout Protestant sentiments, and  
“ good in its pecuniary results for our Protestant con-  
“ fession in Ireland.

“ I remain, in haste for post,

“ My dear friend, most truly yours,

“ THO. H. HORNE.”

In the course of 1835 my father had shown some attentions to Dr. L. S. Ives, Bishop of North Carolina, who was travelling to recruit his health. On his return the Bishop writes thus :—

“ Raleigh, North Carolina,  
“ March 23, 1836.

“ MY VERY DEAR FRIEND AND BROTHER,

“ The present is the first leisure moment I have found since emerging from the press of engagements

consequent upon a return to my diocese, to inform you of my safe arrival in my own country ; and that I am again in the active discharge of duty, with a good store of health and a fair prospect of enjoying it for many years. This is a mercy which, six months ago, I as little expected as deserved. But that kind interposition of Providence so signal in the early part of my life still attends me, calling for more grateful love, and a more entire dedication of myself to the service of so good a God. Pray, my dear friend, that I may have power from above to evince a zeal and fidelity in some good degree answerable to my solemn obligations, and to the great account I must one day give to Him who has invested me with so high a trust.

“ As I turn with delighted thoughts to the dear friends I left in England, it sometimes makes me sad to recollect that an ocean rolls between us, and that I can have little hope of ever again taking you by the hand. Still the fact that I have seen you, and know from an actual interchange of views and feelings how deeply you sympathise with our infant Church, and how nobly and successfully you are contending for the faith once delivered to the saints, cheers me greatly under the burthens of an arduous office, and adds brightness and joy to the prospect of being one day united to you all in bonds of holy fellowship above. O, my brother, let us pray and strive for the glorious consummation, to be vouchsafed through the blood of the covenant to the faithful and the pure in heart !

“ I send the journal of our last general Convention. Should you have one, do me the favour of sending it



to my good friend, Lonsdale, with my very best regards. When my Convention Journal is out, I will send you it; you may be interested in knowing something of my labours.

“ Present me affectionately to my good friend, Mrs. Horne. With affectionate regards,

“ Your friend and brother in Christ,

“ L. S. IVES.

“ Please direct anything to me to the care of Bishop Doane, Burlington, New Jersey. Do let me know, as you can find time, the changes that may take place relating to *Church or State*. Our eyes are now turned with painful interest to glorious Old England.

“ L. S. I.”

Bishop Chase remained in this country about six months. By his own wish he passed Easter Sunday with my father. “ I shall have great pleasure,” he wrote, “ in being allowed to spend Easter with you, tomorrow, and receive the blessed Sacrament at your hands.”

The following is his letter on leaving England :—

“ Portsmouth, April 21, 1836.

“ VERY DEAR FRIEND,

“ The present is almost the first moment of leisure I have enjoyed since I received your kind parting note in London. To the sentiments of Christian love expressed in it, my heart has, amidst all the

hurry of getting off, continually responded. How could it be otherwise? when I know you to be the first who welcomed me to dear old England, and among the last who linger on her shores, to lift up the hands in prayer for blessings on me as I take my last leave of the white cliffs of Britain. Sweet to my grateful bosom will be the remembrance of your many favours; and sweeter still is the hope that we shall meet again in a better world.

“I am waiting the arrival of the vessel from London, which is to take me to my native land and beloved diocese. She was to be here yesterday, but the wind which blew hard from the west prevented. This morning it is nearly a calm, and uncommonly pleasant. Perhaps there may spring up in a few hours a favouring breeze. If so, I may be called on at a moment to be ready. How emblematical this to what will take place at the close of life! May the hope which I now indulge of soon seeing the face of those dear to me incite me to pray for that hope, which, when founded on Him who, in the great deep is able to save, is sure and steadfast!

“Farewell, farewell, dear brother,

“PHILANDER CHASE.”

On Sept. 20, 1836, Dr. Van Hengel,\* as president

\* Dr. Van Hengel is Professor of Theology in the University of Leyden. A work of his, entitled *Annotata in Loca nonnulla Novi Testamenti*, was referred to as early as 1834 in the seventh edition of the *Introduction*. It is there stated to be a grammatical commentary on seventeen of the most difficult passages in the New Testament. His

of the “*Societas Hagana pro vindicandâ Religione Christianâ*,” notified to my father his election to be a corresponding member of that society. Shortly after, a frequent correspondence sprang up between them, kept alive by the interchange of their several publications, which form the chief subject of their letters. A specimen of this correspondence will be given on a future page.

chief other publications are Latin commentaries on the Epistles to the Romans and the Philippians. in which he says he has endeavoured to preserve more elegance of style than is usual with theologians.

## CHAPTER XI.

Chaplaincy to the Mayoralty—Corporation Sermons—Part of the “Introduction” abridged at Calcutta—Letter to the Rev. S. C. Wilks—Coronation Sermon—Copy presented to the Queen—Eighth Edition of the “Introduction”—Letters from the Bishop of London and the Archbishop of Canterbury.

“IN 1836—7 I was Chaplain to the Lord Mayor, “my revered friend the late Mr. Alderman Thomas “Kelly.”

My father’s engagements did not allow him to reside at the Mansion House, nor to dine there except on public occasions ; he was, however, invariably present at breakfast, when he conducted family worship for the household ; availing himself of the assistance of Archbishop’s Sumner’s “Exposition of the Gospels.” My father preached the sermons usually devolving on the Chaplain to the Mayoralty.

These were, the Spital Sermon, preached on Easter Tuesday, March 28, 1837, on “The Character and Conduct of the First Christian Church,” from Acts ii. 42, “And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

A sermon preached before the Judges, in the Cathedral Church of St. Paul, April 16, 1837, being the

first Sunday in Easter Term, on "Jewish and Christian Privileges compared," from Deut. iv. 7—9, "What nation is there so great," &c.

A sermon preached before the Judges, in the Cathedral Church of St. Paul, on Sunday, May 28, 1837, being the first Sunday in Trinity term, on "Christian Diligence," from John ix. 4, "I must work the works of him that sent me, while it is day : the night cometh, when no man can work."

A sermon preached before the Corporation in the Church of St. Lawrence Jewry, September 29, 1837. Of this sermon my father has left the following account:—

"The sermon on 'Patriotism a Christian Duty' was delivered on Michaelmas Day, 1837, previously to the election of a Lord Mayor for the ensuing year. As it was expected that much party-spirit would be elicited at the then approaching election, it was no easy task to select an appropriate topic; the reciprocal obligations and duties of magistrates and citizens having become not merely trite, but distasteful, from the great frequency with which they had been produced on such occasions. As I had accepted the Chaplaincy to the Mayoralty upon the express condition that there should be no manifestation of political or party feeling, after mature consideration, I selected for the theme of my election sermon 'Patriotism,' or the love of our country, considered as 'A Christian Duty.' Text, Luke xix. 41, 42—'When he was come near, he beheld the city, and wept over it,' &c. Having remarked in the introductory

“ paragraph, that a patriotic spirit may glow with  
 “ equal fervour and sincerity in the breast of a  
 “ mechanic, a labourer, or a servant, as in that of a  
 “ commercial man, a manufacturer, or a magistrate of  
 “ the highest rank, I proceeded to develope the con-  
 “ stituent principles of true Christian patriotism—viz.,  
 “ generous disinterestedness, combined with undaunted  
 “ firmness, reverence for the laws, obedience to the  
 “ civil authorities, and sincere piety. The illustration  
 “ of these principles was followed by a statement of the  
 “ powerful motives which we Englishmen in particular  
 “ have to urge us to become *patriots*, or true lovers of  
 “ our country—viz., the perfect equity of the duties  
 “ incumbent on everyone, and the obligations we owe  
 “ to our country, the distinguished civil and religious  
 “ liberties we enjoy, and the authority of Almighty  
 “ God presented to us in the Holy Scriptures. In  
 “ conclusion, I adverted to the moral responsibility of  
 “ the citizens of London in choosing a fit and proper  
 “ person for their chief magistrate.

“ Mr. Alderman Kelly is an eminent illustration of  
 “ the truth of the Divine declarations — ‘ Them that  
 “ honour me, I will honour ’ (1 Sam. ii. 30); and,  
 “ ‘ Trust in the Lord with all thine heart . . . .  
 “ In all thy ways acknowledge Him, and He will  
 “ direct thy paths ’ \* (Prov. iii. 5, 6).

An abridgement of the first volume of the

\* Alderman Kelly rose from humble origin, and was distinguished through life by his Christian integrity of character. See an account of his life entitled *Passages from the Private and Official Life of Alderman Kelly*. London 1856.



“Introduction” was printed at Calcutta in 1837, in a duodecimo volume, entitled, “Manual of the Christian Evidences.” Edited by the Rev. J. Haeberlin and the Rev. S. Mackey. This little book has been very useful among native students at Bishop’s College, Calcutta.\*

We give the following hastily-written letter from my father to his particular friend, the Rev. S. C. Wilks, in order to illustrate the minute care which the former was accustomed to bestow on everything which he took in hand:—

“4 Nicholas Lane, Lombard Street,  
“Sept. 25, 1837.

“MY DEAR FRIEND,

“Early in February last I received from  
“America an early copy of Dr. Robinson’s most  
“valuable (I believe it to be *the* best extant) Lexicon  
“to the N. T. As the American proprietors (who two  
“years and a half before had been entreated to send  
“an extra number of copies for the London market  
“cheap, as their only security against reprinting here)  
“disregarded my suggestion made to them through  
“Dr. R., I early in March gave up my copy  
“literally gratis to Longman and Co., to be reprinted  
“for the benefit of English students. They have  
“presented me with a few copies for presents to my  
“friends. I have put a copy in sheets into my binder’s  
“hands, with orders to cold-press it, extra board it in  
“cloth, and letter it, trimming the top edges &c.

\* A native clergyman addressed to my father in broken English a letter to this effect.

“ because it will not admit of binding for the next  
“ twelve months, and to send it home by the end of  
“ this week. And now, my friend, after this long preface  
“ comes the point. I wish to present this auxiliary to  
“ the study of the N. T. to your son, the theological  
“ and classical prizeman of King’s College, as a small  
“ memorial of regard from his father’s friend. So,  
“ have the goodness to favour me with his Christian  
“ name or names, and I will leave or send the book on  
“ Monday to Mr. Ellerton, to be forwarded to you  
“ immediately: you shall then have the pleasure of  
“ surprising him by presenting the book to him. And  
“ may the great Head of the Church fit him to be an  
“ eminent and useful minister of the glorious Gospel  
“ of the Blessed God our Saviour!

“ The London reprint of Robinson has been executed  
“ under the critically correct eye of Mr. W. Rivington,  
“ a learned classical scholar as well as printer; and  
“ under the editorial care of Dr. Bloomfield, whose  
“ additions are honourably distinguished by being  
“ printed between brackets [ ]. Dr. Robinson’s  
“ account of his book is as honest as it is modest; so  
“ that, *mutatis mutandis*, it would serve you for the  
“ basis of an article. I compared *with him* some of  
“ Bloomfield’s addenda. They are of no great moment,  
“ but Bloomfield has (Dr. R. says) bestowed very great  
“ faith as an editor. I do not agree with that part of  
“ Bloomfield’s preface in which he says that Dr. R.’s  
“ references to texts of N.T. under important words, so  
“ as to supply in some degree the lack of a concordance,  
“ is a failure. (These are not his words, but I believe

“ the substance of them.) If Dr. R. had printed at  
“ length *every* passage referred to, the book would have  
“ been too large and too costly. While Dr. R. has  
“ consulted all the best foreign commentators, critics,  
“ and lexicographers, he has steered clear of all their  
“ neologism. See, for instance, the word *πνεῦμα*.  
“ He particularly excels in giving the shades of  
“ meaning; his geographical and historical notices,  
“ though brief, are most accurate, and drawn from the  
“ best sources.

“ Dr. R. has lately been appointed Biblical Professor  
“ at the newly-founded Theological Seminary (Con-  
“ gregationalist) at New York. He is just gone to  
“ Göttingen (where he studied four years) to leave  
“ Mrs. R. (a German lady) and his two children, with  
“ her family; and then he is going to study the  
“ geography of the Bible for six or nine months in the  
“ Holy Land itself, in order (as he told me) that he  
“ may be the better prepared to lecture his future  
“ pupils in the Holy Scriptures. He has promised  
“ (D.V.) to spend an evening with me on his return,  
“ and, if I have notice enough, I should rejoice to have  
“ the editor of the far-famed C. O. to meet so learned,  
“ candid, and devout a scholar.

“ Best remembrances to Mrs. Wilks. Write to me  
“ here, as I do not reappear at the Museum until  
“ Monday next.

“ Yours affectionately,

“ THO. H. HORNE.”

On the Sunday after the Queen's coronation, July 1, 1838, my father preached his sermon on *The Sovereign's Prayer and the People's Duty*, from 1 Kings iii. 7—10 : “And now, O Lord my God . . . give therefore thy servant an understanding heart,” &c.

My father felt a loyal affection for the young Queen. Many years before, he had seen the little Princess Victoria, when living in retirement near Broadstairs, and delighted to observe her gathering pebbles by the sea-shore ; and when preaching at St. Peter's for the Sea-bathing Infirmary, he was pleased to receive her contribution and to notice her quiet and attentive behaviour in church. His interest was increased by accompanying his friend the Lord Mayor to attend Her Majesty's first Council ; when, although as chaplain he was not admitted to the Royal presence, he yet had a sight of the Queen, dressed in deep mourning, on her leaving the Council Chamber at the close of the ceremonial.

When the Coronation Sermon was printed, it was a source of pleasure to my father to have a few copies worked off in quarto, with ornamented borders, and a title-page printed in gold, and to present one of them handsomely bound to the Royal Library at Windsor. A copy of his letter on the occasion to Her Majesty's Librarian, the late J. H. Glover, Esq., has been preserved : —

“Rectory House, Nicholas Lane, Lombard Street,  
“ Aug. 18, 1838.

“ SIR,

“ I have the honour to offer to Her Majesty's  
“ gracious acceptance, with my most dutiful respects,

“ a copy of a Discourse delivered on occasion of Her  
“ Majesty’s Coronation. Having the happiness to be  
“ the Minister of a Parish, whose inhabitants are ani-  
“ mated by the best sentiments of Loyalty to Her  
“ Majesty, and of reverence for the laws, I most gladly  
“ availed myself of that auspicious event to draw more  
“ closely together those Sacred Ties, which unite the  
“ Throne, the Altar, and the People.”

“ I have the honour to be, sir,

“ Your very obedient servant,

“ THOMAS HARTWELL HORNE.”

A few days after the following reply was received:—

“ Windsor Castle, Aug. 23, 1838.

“ SIR,

“ I have had the honour to submit the Sermon which you preached on the occasion of Her Majesty’s Coronation to the Queen, who has been pleased most graciously to accept it.

“ Her Majesty was at the same time pleased to command me to convey to you her entire approbation of the manner in which you have treated the subject, and to state how very sensible Her Majesty is of your attention.

“ I am, sir,

“ Your most obedient servant,

“ J. H. GLOVER,

“ H. M. Libr.”

In the spring of 1839 my father published the eighth edition of the "Introduction."

The following letter from the Bishop of London was received on the occasion : —

"London House, March 1, 1839.

"MY DEAR SIR,

"I am very much obliged to you for your kind attention in sending me a copy of the new edition of your 'Introduction to the Study of the Scriptures,' a work which has done great service to the Church, and for which the younger clergy have had great reason to be thankful to you. I speak more particularly of *them*, from having had opportunities of knowing how greatly they have been profited by your labours ; but I would not be understood as implying that the *clergy* alone have benefited by them.

"Believe me, my dear sir,

"With much esteem,

"Yours very faithfully,

"C. J. LONDON.

"The Rev. T. Hartwell Horne."

In the eighth. edition of the "Introduction" the Bibliographical Index was considerably enlarged, and formed a fifth or additional volume. It was published separately, under the title of "A Manual of Biblical Bibliography." We subjoin a letter from the Archbishop of Canterbury which illustrates more than one branch of my father's labours at this time : —



“Addington, Dec. 31, 1839.

“MY DEAR SIR,

“I always have pleasure in receiving any new publication of yours, in the conviction that the intention will always be good, and the execution able. It appears to me that in the Review which I received at this place on Saturday, you have proved your point against all gainsayers. I look upon you as a rare pattern of industry: among all my acquaintance I know no one who makes so much use of time, and turns it to such good purpose.

“Your report of your parochial labours gives me much satisfaction; there can be no doubt that real good is effected by plain discourses addressed to the understanding and feelings of the working classes, on the subjects which you have enumerated, and at a time more particularly when such pains are taken, by writers not wanting in ability, to pervert their faith and corrupt their morals.

“I am glad to find that your parishioners have contributed so handsomely to the Society for Building Churches and Chapels: if only half the parishes in England would exert their liberality in equal proportion to their means, our great associations for pious purposes would be nobly supported.

“I trust that many returns of this season, which awakens serious thoughts in the minds of all good Christians, will find you in full enjoyment of health,

with undiminished exertion of your energies in the best of causes.

“ I remain, my dear sir,

“ Your faithful servant,

“ W. CANTUAR.”

The “ discourses ” above referred to were an extended course of lectures on Christian duties, delivered on Sunday evenings, and continued, with the exception of festivals, for nearly nine months.

The “ Review ” was an article in the Church of England Quarterly Review, entitled *The Principles of Popery developed in a Juridical and Historical Investigation of the Gunpowder Conspiracy*. It was afterwards reprinted. Another learned friend writes in reference to this Review: “ You have done good service by your article on Popery ; in which there are many important facts well brought together and ably discussed.”

At the formation of the Parker Society my father joined the Committee, of which he continued an active member till the completion of the series.

## CHAPTER XII.

Appeal for Jubilee College—Usefulness of the “Introduction”—Spanish Translation of Romanism—Mariolatry—Williams’s Catechism—Letters from Mr. Leeves, Professor Bambas, Rev. C. Œconomus, A converted Sceptic, and the Bishop of Exeter.

DURING the year 1840 my father received the following appeal for help from Bishop Chase:—

“Savannah, Georgia, U.S.

“April 2, 1840.

“REV. AND VERY DEAR SIR,

“As it was through *you* the first idea of founding Kenyon College for the benefit of Ohio came into my head, even so by *you* I hope to succeed in founding and building up another equally necessary Institution in Illinois, 600 miles still farther westward, in the almost immeasurable regions of the Mississippi Valley.

“It will, I trust, give you pleasure to read the accompanying printed lines. If from what I have said, and what you from other sources *know*, of my sacrifices and trials, you can frame an article in aid of the good work, you would make me still more

“Your grateful friend

“And faithful servant,

“PHILANDER CHASE.\*

“The Rev. Tho. Hartwell Horne.”

\* The “printed lines” were entitled “A Plea for Jubilee College, established by Bishop Chase, in Peoria County, Illinois, for the education

Many were the applications received by my father at different times, from poor ministers and students, of ministers of Christ, and youth of both sexes, in the Primitive Faith and Worship."

We cannot forbear extracts from this document:—

"The undersigned has reason to be very grateful to his friends and former pupils in Mississippi and Louisiana, and to the friends of religion and learning, whose hospitality he is now enjoying in South Carolina and Georgia, for their donations to Jubilee College; and if the friends of the Church of Christ in the Middle and Northern States would be equally munificent, that Institution would begin immediately to flourish."

"For all these manifold and very great favours, the undersigned feels indebted solely to the undeserved mercy and good providence of God."

"God enabled him under circumstances of very great discouragement [in 1817], at his own expense to go westward to seek for Christ's sheep that were scattered abroad and wandering without a shepherd. God enabled him to found the first diocese of a Protestant Church beyond the Alleghany Mountains, and to overcome the most powerful obstacles in the great work of obtaining means to found a Theological Seminary in Ohio."

"To crown this plan, God enabled him to purchase, at a low rate, eight thousand acres of land, and by placing the Institution thereon, to enhance its value, and thus lay the foundation of an ample revenue. To carry this great design into effect, God enabled him, by mortgaging his own estate, to establish a credit, to hire hands, to erect mills, to purchase goods, and personally to superintend and direct the whole, and, when funds were exhausted, to appeal to his countrymen for aid."

"Thus, by the labours of faith, God enabled him to found the Ohio Seminary, Kenyon College, Ross Chapel, and other buildings on 'Gambier Hill,' Ohio; and while doing so, God enabled him and his family to live in cabins and the meanest apartments, that the professors and teachers might occupy better dwellings, as he could erect them for their benefit."

"The undersigned, in 1834, was called by Providence to take charge of another new diocese, not for a rich salary, or even a competent support, but, as in Ohio, for the pleasure only of labouring *pro Ecclesiâ Dei*, for the Church of the living God, without the promise or even expectation of any earthly recompense. This call God enabled him to accept, and the vast state of Illinois was committed to his spiritual charge. Great as was the work, yet the promise stood on record, 'Jehovah Jireh,' God will provide. And God did provide! The domain was purchased, and for joy and gladness the nascent College was named *Jubilee*." . . . .

both at home and abroad, for the gift of a copy of the "Introduction."

These requests he generally granted. Some of the letters that passed on such occasions are preserved, and were highly valued by my father. The following extract of a letter from Guernsey, received this year, will serve as a specimen : —

"I am a poor preacher of the Gospel of our Lord Jesus Christ, labouring steadily with a small congregation of poor people, without making any claim on them for support, and providing for myself by the labour of my hands. I am very fond of the study of God's word, and have spent what I could save in my trade in the purchase of books to assist me in it. Some time since, I procured your 'Protestant Memorial,' and have read it with much pleasure and profit."

The writer goes on to request a copy of the "Introduction" at a reduced rate, saying that he had saved eighteen shillings towards the price. References to character were added. The letter of thanks for the presentation of a copy concludes thus : — "I love the work of the Lord Jesus, and would rather be entirely engaged in it, had I but fifty pounds per annum, than be deprived of it and live upon thousands. He has crowned my feeble efforts in the conversion of souls in every place where I have been stationed. In returning

"May God pardon the past, and give grace to do His will in future, and thus save our beloved country, for Jesus Christ's sake! Amen.

"(Signed) P. CHASE,

"Bishop of Illinois.

"Savannah (Georgia), March 25, 1840."

my sincere thanks to you for your invaluable work, I beg to say you have done more than I expected. And while I feel grateful to the Father of all mercies, who has disposed you to confer so great a favour on me, may He fulfil His word: 'The liberal soul shall be made fat: and he that watereth shall be watered also himself.' "

In 1840 my father's little work, entitled *Romanism contradictory to the Bible*, was translated into Spanish by the Rev. William Harris Rule, D.D. (who was then residing at Gibraltar as a Wesleyan Methodist Missionary), for the benefit of the Spanish members of his congregation. It was also circulated in the South of Spain. The Spanish title is as follows:—"El Romanismo Enemigo de la Santa Biblia. Obrita escrita in Ingles por el Rev. T. H. Horne, M.A., y traducida al Español por el Rev. G. H. Rule.\* En la qui se demuestra que el Dogma de la Iglesia Romana, segun ne halla en los documentos mas autenticos de la dicha Iglesia, esta diametralmente opuesto á la Doctrina de la Divina Revelacion. En la Imprenta de la Biblioteca Militar de Gibraltar, á Costa de la Sociedad de los Estados Unidos de America. 1840." My father much prized his copy of this Spanish translation, and deposited it in the library of the British Museum.

Towards the close of this year he wrote an article

\* Mr. (now Dr.) Rule, was then labouring with great energy, tempered with prudence, not only among the English, but also among the Spanish population of Gibraltar and its vicinity, as may be seen by his work entitled, *Memoir of a Mission to Gibraltar and Spain*. London 1844.

My father sent him fifty copies of the *Protestant Memorial* for distribution among the English population.



for the Church of England Quarterly, of which he thus speaks in a letter to the Rev. J. Allport, dated December 15, 1840: —

“ I have been very deeply engaged in the worship  
“ of the Virgin Mary in and by the Romish  
“ Church. My documentary article will appear in  
“ the January number of the ‘ Church of England  
“ Quarterly Review.’ I have purposely made it docu-  
“ mentary for the use of those who are engaged  
“ in the Popish controversy. They may quote my  
“ extracts with perfect safety, as I have most scrupu-  
“ lously given chapter and verse for everything I have  
“ stated. I have also grafted on my article some  
“ curious evidence of the Divine titles of our adorable  
“ Saviour, which have been given to the Popes.”

This article was reprinted under the title of  
“ Mariolatry,\* or Facts and Evidences demonstrating  
the Worship of the Virgin Mary by the Church of  
Rome.”

The late Rev. H. H. Norris, of Hackney, thus writes respecting “ Mariolatry: ” —

“ It contains a body of evidence which no sophistry  
can invalidate, and which I hope will convince those  
English Churchmen who indulge the pleasing dream of  
peace with Rome, that the breach is irremediable, and  
the very thought of healing it a dangerous delusion.”

An eminent scholar who is yet among us writes thus:—

\* It is right to state that my father, in his articles on Popery, wrote from a sense of duty, and neither received nor desired compensation. The profit, if any, of the reprints belonged to the publisher.

“It is of vast importance that the doctrines and practices of the Church of Rome should be exhibited by documentary evidence. There must be ‘line upon line’ on this subject before the minds of men can be duly impressed with the abominations which have prevailed, and do still prevail, in that Church. I most sincerely hope that your valuable contribution to this department of ‘useful knowledge’ will do good.”

“Mariolatry” was again reprinted at Hartford, Connecticut, in 1841, with additions and corrections communicated by my father to the American Editor, the Rev. Samuel Farmar Jarvis, D.D.

The subject of catechetical instruction at different times much occupied my father’s mind. Several small manuscript catechisms are preserved which appear to have been written during his early years. He had long expressed the intention of writing an “Exposition of the Church Catechism,” when his attention was drawn to that of Bishop Williams, of which he published an edition in 1841, with corrections and additions.

On this subject my father writes —

“Dr. Williams published his ‘Exposition’ in 1688, while he was Rector of the parish of St. Mildred in the Poultry, in the City of London. Twelve years afterwards, his publisher denounced a gross plagiarism of it by ‘John Lewis, Minister of Margate,’ in the County of Kent, whom he charged with ‘changing it for the worse.’ For more than half a century Dr. Williams’s ‘Exposition’ was one of the publications of the Society for the Promotion of Christian

“ Knowledge ; but it ceased to be in demand forty or  
“ fifty years since. Having met with a copy of an  
“ early edition, I was struck with its value as a truly  
“ Scriptural Exposition of the Catechism of the Church  
“ of England ; and I hoped that I might render some  
“ little service by revising it, and supplying such  
“ additional information as might contribute to render  
“ it more extensively useful.

“ Besides collating and correcting Dr. Williams’s  
“ Scripture Proofs, numerous supplementary questions  
“ and answers were added, that the youthful catechumen  
“ might fully understand every part of the Catechism  
“ as he proceeded. An Appendix contains brief cate-  
“ chisms on Confirmation and on the Church Festivals  
“ &c. together with a Selection of Prayers for the use  
“ of young persons.

“ This little Manual was dedicated to my parishioners,  
“ in the hope that, with the Divine blessing, it might  
“ aid them in bringing up their children in the nurture  
“ and admonition of the Lord ; and copies were pre-  
“ sented to the (at that time numerous) heads of families  
“ having children, by whom they were most gratefully  
“ accepted. I subsequently introduced this ‘ Expositi-  
“ tion ’ into the Catechetical Exercises of the children  
“ of our ward schools, which I carried on at St.  
“ Edmund’s Church for fourteen years on Sunday  
“ evenings after the second lesson, during the seasons  
“ of Advent or of Lent. The children answered in  
“ little groups of half a dozen, so that no one faltered  
“ from timidity. The congregations listened with deep  
“ interest, especially the parents of the children.

“ Archbishop Howley, in acknowledging the receipt  
“ of a copy of the Catechism, says — ‘ I thank you for  
“ your attention in presenting me with a copy of your  
“ improved edition of Bishop Williams’s Catechism,  
“ and thus making me acquainted with a very valuable  
“ little work, which I do not remember to have seen  
“ before.’ ”

At this time my father received a letter from Philadelphia, notifying to him that at the annual commencement of the University of Pennsylvania, he had received the honorary degree of D.D.

We subjoin a communication from Greece :—

“ Athens, Dec. 16, 1841.

“ REV. AND DEAR SIR,

“ I hope you will not think I have entirely forgotten your letter, dated so long ago as Jan. 29 of the present year, and the little commission you therein charge me with. I waited, however, for the reception of the parcel you wished to be transmitted to the Rev. Constantine Œconomus, together with the volumes of your own books you with so much kindness destined for myself. These reached me with some case from England, not long ago, and your parcel having been delivered to Œconomus, he has charged me with the enclosed letter for you in reply. Allow me to offer you at the same time my best thanks for the *Compendium* of your ‘ Introduction to the Study of the Scriptures,’ and the other productions of your pen, which you are so good as to send me, and which I accept with pleasure and thankfulness. The ‘ *Compendious Introduction* ’ is

calculated to be extensively useful, and I hope may prove so in my own family, for which you intend it. I am glad to see it has reached the sixth edition, and wish the time may come when we may see a translation of it in modern Greek.

“I saw Professor Bambas the other day, and asked him whether he had received the copy of your ‘Introduction’ which you sent to him. He said that it had safely come to hand, but said that from his multiplied avocations he had not hitherto acknowledged the receipt of it, as he ought to have done. I hope, however, before I close this, to receive and enclose to you a letter which he said he would take the occasion of forwarding under my cover. In this case you will receive at the same time the acknowledgement of the two antagonists in the controversy which has been carried on in Greece respecting the translation and general use of the Scriptures in the modern tongue. Our church at Athens is now almost finished, and I hope will be ready for consecration by the time a Bishop appears among us. At present our Sunday services are conducted in the British Minister’s house.

“With my renewed thanks for the volumes of your publications which you have kindly sent me, and my prayers that you may see increasing usefulness, arising both from your literary and ministerial labours, I remain, Rev. and dear sir, with respect and regard,

“Your faithful servant,

“HENRY DANIEL LEEVES.

“ P. S. I am happy to say that, since writing the above, Bambas’s letter to you, which I now enclose, has come to hand. I think you will be pleased both with its composition and with the picture of the good Professor’s mind therein presented. He is a man most indefatigable in his calling, and lives but to teach, after having taken the chief part in a translation of the Bible, which, though a stone of stumbling and a rock of offence to the chief priests and scribes of the Greek Church, will certainly form an æra in the history of the latter : and when Œconomus is forgotten, Bambas’s name will live.”

The Greek letters above referred to are too curious to be omitted.

Ἐν Ἀθήναις · τῇ ιθ'. Δεκεμβρίου · αωμός.

Τῷ Σεβασμίῳ Θ. Α. Ὁρνη χαίρειν.

Ἐκ πολλοῦ ἤδη χρόνου τὸ σὸν κομισάμενος μέγα πόνημα, τὴν εἰς τὴν κριτικὴν σπουδὴν τε καὶ γνῶσιν τῶν ἱερῶν Γραφῶν εἰσαγωγὴν, οὐπω τὴν ὀφειλομένην χάριν ἀπέδωκά σοι τῆς δωρεᾶς · καὶ νῦν ἴσως κινδυνεύω κατακριθῆναι ὡς παραμεμηλὸς τοῦ καθήκοντος · εἰ γὰρ ἀπολογήσασθαι βουληθείην, οὐδὲν ἂν ἕτερον εἰπεῖν ἔχοιμι, ἢ ὡς συνέβη κάμοι πεπονθέναι τοῦτ' αὐτὸ, ὅπερ εἴωθε πολλάκις γίγνεσθαι τοῖς ἀνθρώποις, εἰς τὴν ἐπιούσαν αἰὲ διὰ τὸ νῦν κατεπεῦγον ἀναβαλλομένοις πρᾶξαί τι τῶν δεόντων, λανθάνειν ἑαυτοὺς κατὰ μικρὸν εἰς παράλογον βραδυτῆτα ἐκφερομένους. Σύγγνωθι οὖν, εἴ τι ἀνθρώπειον πέπονθα, καί μοι πιστεῦσαι ἀξιώσον, ὡς, εἰ καὶ μὴ τότε παραντίκα σοι ἔγραψα, ὥς περ δήπου γ' ἐχρήην, αἰὲ μέντοι γ' εὐγνω-



μονῶ, καὶ οὐδέποτε παύσομαι τιμῶν τε καὶ σεβόμενος  
 ἄνδρα ἱερὸν καὶ σοφόν, ὃς ὑπὲρ τῶν μεγίστων ἀληθειῶν  
 τοιαῦτα καὶ τοσαῦτα πεπόνηκε, καὶ κατέλιπε τῇ τοῦ  
 Χριστοῦ ἐκκλησίᾳ θησαυρὸν αἰώνιον.

N. Βάμβας.

Τῷ παναιδεσίμῳ καὶ σοφῷ κυρίῳ μου, Θωμᾷ Ἀρτυήλλῳ  
 Ὁρνῳ, Κωνσταντῖνος Οἰκονόμος χαίρειν ἐν Κυρίῳ.

Μεγάλη χάρις τῷ αἰδεσίμῳ Δόκτωρι κυρίῳ Λήβς, ἀπο-  
 δόντι μοι ταχέως τὴν παρ' ὑμῶν ἐπιστολὴν καὶ τῶν πολυ-  
 τιμοτάτων βιβλίων τὸν φάκελλον. Ἦκω δὲ καὶ πρὸς  
 τὴν ὑμετέραν γεραρὰν κορυφὴν τοῦτ' αὐτὸ δηλῶν, καὶ τὰς  
 προσηκούσας εὐχαριστίας εὐγνωμόνως ἀποδιδούς. Ἐπή-  
 νεσε τὸν Διομήδην ὁ Ποιητὴς, ὅτε τὰ τεύχη πρὸς Γλαῦκον  
 ἀμείβων, εἰς δεῦγμα φιλίας καὶ οἰκειώσεως, ἀντέλαβε  
 “ χρύσεια χαλκείων, ἑκατόμβοι ἐννεαβοίων.” Τοῦτο τὸ  
 ἔπος δικαίως ἂν, οἶμαι, παρωδήσαιμι, σμικρὸν ὑπαλλά-  
 ξας, καὶ ὁ Γλαῦκος ἐγὼ πρὸς σὲ τὸν Διομήδην, ὦ σο-  
 φώτατε ἀνδρῶν, μικρὰ μὲν καὶ οὐδ' ὅσον ἡμίβοια τεύχη  
 πέμψας, μυριόβοια δὲ καὶ πολλοῦ χρυσίου τιμιώτερα  
 παρ' ὑμῶν ἀντιλαβών. Ἄλλ' ἔστω καὶ παρ' ἡμῖν, πολὺ  
 μᾶλλον ἢ παρ' ἐκείνοις, ἢ ἀντάλλαξις φιλίας τε δεῦγμα  
 καὶ τῆς κατὰ Θεὸν ἀγάπης μαρτύριον. Εἰ δὲ καὶ “ τὸ  
 διδόναι μᾶλλον ἢ λαμβάνειν μακάριον ” ὁ θεὸς ἀπεφάνητο  
 λόγος, τοσοῦτον ὑμεῖς ἐμοῦ μακαριώτεροι, ὅσῳ καὶ μικρὰ  
 καὶ μηδὲν σχεδὸν λαβόντες ἀντεδώκατε μεγάλα. Καὶ  
 ταῦτα μὲν ταύτη. Ἐγὼ δὲ καὶ πρῶτῃ ἐντυχὼν ἡγασάμην  
 τὴν σοφὴν Σου συγγραφὴν, καὶ νῦν δὲ πολὺ μᾶλλον θαν-  
 μάζω κατὰ τὴν νεωτάτην ἔκδοσιν διερχόμενος, οὕτως  
 ἄβρὰν οὔσαν, καὶ πλούτῳ πολυμαθείας κομῶσαν, καὶ

μεθοδικῶς ἐξησκημένην, καὶ πολλῷ τῷ μέτρῳ τὰς τοιαύτας (ὅσας ἴσμεν) πραγματείας τῶν νεωτέρων ὑπερτεροῦσαν, καὶ πολλὸν τὸ χρήσιμον τοῖς μετιοῦσι παρέχουσαν, ἔν γε τοῖς κοινῶς ὁμολογουμένοις. Καλλίστη δὲ καὶ ἡ Σύνοψις, ἐν σμικρῷ τὸ μέγα διαγράφουσα, οἷον ἀνδρίαντος μεγάλου λεπτὸν καὶ χάριεν ἀπεικόνισμα. Τοιαῦτα Σοφία δωρεῖται τοῖς ἐρασταῖς! Ἀλλὰ χαῖρε, καὶ ἔρῳσο, σπάρταν, ἣν ἔλαχες, ἐνδόξως κοσμῶν. Καὶ τὸν αἰδέσιμον καὶ κοινὸν φίλον κύριον Γεώργιον Τομλίσωνα πρόσειπε παρ' ἐμοῦ μετὰ ποθοῦ, παρακαλῶ.

τῇ ια'. Νοεμβρ. ,αωμά'.

ἐξ Ἀθηνῶν.

With the date August 29, 1842, my father received a letter from a stranger, acknowledging the benefit he had received from a perusal of the "Introduction." We subjoin an extract:—

"Many years ago I read your 'Introduction to the Study of the Holy Scriptures,' as I would read any other publication. If I recollect rightly, it was chiefly with a view to bibliographical notices that I perused it, as likely to add to my information on that which was then a favourite study.

"Years passed away. I cannot say that I neglected the culture of my mind; but as regarded religion, I contented myself with a decent observance of its forms, and the cold shade of mere morality.

"At length in this my forty-third year, the thought that I ought no longer to leave it to chance whether I believed in Divine Revelation or not pressed on me so, that I determined to examine for myself whether the

Gospel of our Saviour Jesus Christ was a truth or a fiction.

“ My enquiries into this being at least honest, as were Lord Lyttleton’s, have ended, like his, in conviction : and towards this conviction your work has chiefly contributed.

“ I have therefore now, next to God, who desireth not that any should perish, to render to you my thanks for my conversion ; and may He who saw and pitied me when I was, like the prodigal son, afar off, reward with every blessing my earthly guide ‘ into the ways of pleasantness and paths of peace.’ ”

In 1842 my father produced another article in the “ Church of England Quarterly Review,” an historical sketch of the explaining-away system of Interpretation adopted by Romanists, and by Romanising Tractarians.

The following note from the Bishop of Exeter occurs here :—

“ Bishopstone, Torquay, April 19, 1843.

“ MY DEAR SIR,

“ You must not suppose (though my long silence might justify the supposition) that I have been indifferent to the value of your ‘ Mariolatry,’ a copy of which you were so good as to send to me. Accept my hearty thanks for it, and be assured of my high respect for your talents, and your employment of them.

“ I am, my dear sir,

“ Yours sincerely,

“ H. EXETER.”

## CHAPTER XIII.

Letters on November 5, and Elliott's Delineation of Roman Catholicism — Popery the Enemy and Falsifier of Scripture — Case of Count La Guidara — Letter from the Bishop of Llandaff — Letters to the Rev. J. Allport — Ninth Edition of the "Introduction" — Notices on Psalmody — Letter from Professor Bambas — Popery delineated — Death of Archbishop of Canterbury — Letter from Dr. Tischendorf.

THE observance of November 5 as a day of national thanksgiving had always received my father's most strenuous support. A communication of his in the "Birmingham Advertiser" is alluded to in the following letter to the Rev. J. Allport:—

"British Museum, Nov. 8, 1843.

"MY DEAR FRIEND,

" . . . I suppose you read my letter on Nov. 5  
 " in the 'Birmingham Advertiser' of October 26. It  
 " cost me much time and more labour. I hope it did  
 " good. My text last Sunday morning was Psalm  
 " xliv. 1 (N.B. Act read), 'Israel's deliverance typical  
 " of the greater deliverance by the Lord Jesus Christ,'  
 " which was briefly sketched.

" Then a brief review of the works wrought by God  
 " in our behalf: 1. In originally sending the Gospel  
 " to our once barbarous, sanguinary, and idolatrous fore-  
 " fathers — perhaps even by Paul himself. 2. Restora-

“ tion of true religion at the Reformation. 3. Detection  
 “ of conspiracies (not fewer than ten) against Elizabeth.  
 “ Armada, and implements of torture now in the Tower  
 “ of London. 4. Gunpowder treason. 5. So-called  
 “ revolution of 1688. I had a good collection after-  
 “ wards for our Charity School. Closing Voluntary,  
 “ Handel’s Coronation Anthem, on a magnificently  
 “ fine-toned organ.

“ In the evening wholly practical, from Rom. viii. 32.  
 “ Mr. Mendham gave me two minutes’ call yesterday ;  
 “ he is looking very well indeed considering his years.

“ Yours most truly,

“ THO. H. HORNE.”

The following letter illustrates my father’s constant endeavour to promote the circulation of works tending to facilitate the study of the Romish controversy :—

“ 4 Nicholas Lane, Dec. 13, 1843.

“ MY DEAR FRIEND,

“ I have a faint recollection that when you  
 “ undertook the ‘ Protestant Journal,’ you did me the  
 “ favour of accepting a copy of Dr. John Patrick’s vol.  
 “ on the ‘ Devotions of the Romish Church.’ If you  
 “ have the book, you will render a service to our Holy  
 “ Protestant cause by lending it to Mr. Stamp [Rev.  
 “ T. S. Stamp], the Wesleyan Editor of Elliott’s la-  
 “ boriously compiled and most comprehensive ‘ Delinea-  
 “ tion of Roman Catholicism.’ Drop me a line, that I

“ may inform Mr. Stamp (whose work is noticed with  
“ deserved commendation in the ‘ Birmingham Adver-  
“ tiser’), and also say how it can be sent. . . . .  
“ And now a few words about Dr. Elliott’s book,  
“ which was printed at New York. Seeing it recom-  
“ mended in a North American Review, I procured  
“ it in the spring of 1842, and at intervals went  
“ through at least three-fourths of it. The author  
“ wrote it twenty years ago, in the state of Illinois,  
“ where he was surrounded by Papists. After it lay  
“ by him for eight years, he revised and rewrote it,  
“ and finally published it. Like all American books  
“ where many quotations abound, it is replete with  
“ blunders of names, &c. But these are mere specks  
“ on the surface. I enquired who was the editor of  
“ the ‘ Wesleyan Methodist Magazine,’ and lent the  
“ work to him for a review. An able critique appeared,  
“ I think, in Jan. 1843, which was followed up by a  
“ prospectus (as a feeler) for a reprint. It was en-  
“ couraged. I gave up my copy for the press; and  
“ having found out two or three erroneous references,  
“ I urged the imperative necessity of verifying every  
“ quotation, and giving the original of every passage  
“ which is cited — a laborious task, which Mr. Stamp  
“ has performed with great industry and success, so  
“ that anyone engaged in controversy may confidently  
“ use his quotations! Of course I have been his privy  
“ counsellor, and have lent him whatever I had that  
“ could aid his important task. I rejoice to say that  
“ 3,000 copies of each monthly part are sold! The  
“ whole will not, I expect, exceed sixteen or eighteen



“ shillings. He has added various important quotations between brackets from the best English writers on particular topics, so as to render Dr. Elliott’s work as complete as industry can make it. I valued the American edition, with all its defects, very highly; and am thankful that I have been instrumental in bringing so valuable a work before the English public. I have a sketch of the history of the French Protestants to the present time in the next ‘Church of England Quarterly.’ It is chiefly the peg on which I suspend a few important facts and evidences, showing the assumptions of the present Pontiff, and how he carries them out. I hope it will not prove *parturiens mons*. In the shorter notices I have three or four pages on the Loughborough and Ashby-de-la-Zouch Protestant Church of England Tract Society, and the new *confraternity of the living rosary*. What think you of Papists now calling their mass-houses parish churches !!!

“ I have also a short critique on the new edition of Pullen’s rare work on the ‘Moderation of the Church of England.’ ‘The Christian’s Magazine and Monthly Review,’ announced to appear on Jan. 1, 1844, is an uncompromising anti-tractarian journal. The superintending editor is a clergyman; the sub-editor a very talented layman, author of various approved publications. By the way, have you read the account of Selater’s reconversion in the last number, or last but one, of the C. O. in 1690? I did not write the article. I only pointed out the materials, and suggested how it might be done; and wrote the note

“signed INQUIRER. But I must stop. It is fast verging towards midnight, and I have been of late keeping very late hours while at work on Popery, for which I am somewhat the worse.

“Yours most sincerely,

“THO. H. HORNE.

“The Rev. J. Allport.”

In 1844 appeared two anti-Romish treatises. The one was an article entitled “The Identity of Popery and Tractarianism.” It was published in the “Christian’s Monthly Magazine and Universal Review” for April 1844, and privately circulated in a separate form.

The other was entitled “Popery the Enemy and Falsifier of Scripture, or Facts and Evidences illustrative of the Modern Church of Rome, in prohibiting the Reading and Circulation of the Holy Scriptures in the Vulgar Tongue, and also of the Falsification of the Sacred Text in Translations executed by Romanists.” It was reprinted in the “Church of England Quarterly Review” for October 1844, and reached a second edition in 1845.

While my father’s pen was thus actively employed against the errors of Rome, he was called upon to sympathise with one of its victims, the Count La Guidara,\* who is mentioned in the following letters to the Rev. J. Allport :—

\* The Count La Guidara, an Italian exile, had for nearly ten years been resident in this country, where he for a time obtained a comfortable maintenance by teaching. Lingering illness, however, had reduced him to extreme poverty, and at the time my father became acquainted with his situation, he had exhausted the charities of those Christian friends

"4 Nicholas Lane, Oct. 2, 1844.

"MY DEAR FRIEND,

"From the account which Miss Allport gave  
"you on her return home, you will be prepared to  
"learn that La Guidara is no more. He entered into  
"rest last Sunday morning at ten o'clock : and his poor  
"wife is ill with fatigue and grief. He is to be interred  
"next Saturday, at 4 o'clock in the afternoon. I purpose  
"following him to the grave. Mr. Faulkner, the Rector  
"of Clerkenwell, generously gave up his fees, and will  
"officiate in person. He had seen La Guidara repeat-  
"edly, and assured Mrs. Horne that he had no doubt  
"whatever of his pious and Christian character. While  
"he was able to converse with Mrs. H., La Guidara  
"said repeatedly that he prayed to his Saviour to take  
"him, and that God would give him strength to bear  
"his pains (which were very acute) without repining.  
"This evening, a gentleman called on me who had  
"known Guidara for some time. He assured me that  
"he had no doubt of the reality of his conversion.  
"This gentleman will try what he can do to help me  
"in raising the needful. He further promised to go to  
"Pentonville to the funeral. Messrs. Nisbet and Co.  
"have been very kind in consenting to sell (and actually

of whom he had any knowledge. All that he possessed was a considerable number of copies of two little works which he had written on the errors of the Church of Rome, and for which he could not procure any further sale. My father had no time to bestow, and the poor man lived at a distance ; but my mother was his willing almoner, and visited La Guidara constantly during the last few weeks of his life. My father endeavoured to interest all his acquaintance in purchasing the little books, and otherwise materially assisted him.

“ selling, I believe, three or four) copies of La Guidara’s  
“ volumes. Seeley also agreed to sell without com-  
“ mission, and Mr. Painter, proprietor of the ‘ Church  
“ of England Quarterly Review.’ He reprinted in  
“ the ‘ Church and State Gazette’ the advertisement  
“ which I put into the ‘ Record ’ last week. I also wrote  
“ a little notice, which he printed in the same paper.

“ My article in the ‘ Church of England Quarterly ’ has  
“ been printed as a separate tract. I have sent one to  
“ Mr. Ragg, in the hope that he may cull some pithy  
“ extracts from it. And now, I think, I must have done  
“ with Popery. I have gone through all the topics on  
“ which I was possessed of authentic and documentary  
“ information. They required so much time as mate-  
“ rially to interfere with my other engagements. This  
“ article cost me upwards of three weeks, from seven in  
“ the evening till one in the morning, and I now find  
“ out that I cannot work so long and so late as I used  
“ to do. But it is a blessed cause to labour in. I have  
“ now two sets of winter evening discourses to prepare :  
“ one for Advent, and the other on the private means of  
“ grace (the public means were the subject of last winter’s  
“ course). Lent will fall early next year, and I must  
“ bethink myself of a set of subjects for Lent lectures.  
“ Happy if I am but the honoured instrument of any  
“ good to immortal souls.

“ Yours most truly,

“ THOMAS HARTWELL HORNE.

“ The article on ‘ New England Missions ’ in this  
“ month’s ‘ Christian’s Monthly Magazine ’ is mine.”

A few days later my father writes thus to the Rev. J. Allport : —

“ 4 Nicholas Lane, Lombard Street,

“ Oct. 5, 1844.

“ MY DEAR FRIEND,

“ I returned home from La Guidara's funeral  
“ too late to be able to write by to-day's post. Signor  
“ Sorelli, who has been established in London as  
“ teacher of languages for twenty years, a truly Chris-  
“ tian gentleman, walked with Mrs. La G.; an Italian  
“ friend and his wife followed ; Mrs. H. and myself were  
“ next, and the rear was brought up by Mr. Smither  
“ (an Italian merchant, who had known La G. about  
“ three months, and witnessed his growing piety), and  
“ by an Italian friend.\* Mr. Faulkner performed the  
“ burial service in a very devout and edifying  
“ manner. I never felt the beauty of it more than I  
“ did to-day. I was following a Christian brother to  
“ that home, whence he will arise on the morning of  
“ the resurrection to be for ever with the Lord. Mrs.  
“ Horne brought Mrs. La G. home with her in the  
“ evening, after settling her affairs at Pentonville.

“ Mrs. La G. is so much exhausted by anxiety and  
“ fatigue that we have taken medical advice for her,  
“ and Mrs. Horne intends to nurse her for a week or a  
“ fortnight, until she is sufficiently restored to under-  
“ take so long a journey. It will indeed be very kind  
“ of you to let her rest a night at your house on the  
“ way. In the meantime we will endeavour to promote

\* Signor Ferretti, since well known for his exertions in behalf of Italian Female Education.

“ the sale of her late husband’s little work to defray  
 “ the funeral expenses, &c. . . . . We think  
 “ it an honour to be instruments in the hand of our  
 “ Heavenly Father in contributing to Mrs. La G.’s  
 “ necessities and comfort.

“ I remain, my dear friend,

“ Very sincerely yours,

“ THO. HARTWELL HORNE.”

We add a letter from the Rev. Chancellor Raikes:—

(No date.)

“ MY DEAR SIR,

“ I cannot but acknowledge with special thanks the last and not least seasonable service which you have conferred on the Church, by the tract proving the Identity of Popery and Tractarianism: and in conveying my acknowledgements for this kind token of recollection, let me ask you to take some means for securing the circulation of the Tract itself in the University where these errors chiefly prevail.

“ I cannot but fear that influential persons in that University are deeply imbued with these notions, and covertly but assiduously are at work in disseminating them among the younger members.

“ It is necessary that the persons exposed to this subtle influence should be early made aware of its tendency and real character, and I know few publications more likely to answer this purpose than that which you have sup-



plied. I rejoice to see that your health and strength continue equal to exertions which never were more necessary than at present.

“Your very grateful and attached,

“H. RAIKES.”

The following letter from the Bishop of Llandaff refers to “Popery the Enemy and Falsifier of Scripture:”—

“Deanery, St. Paul’s, Dec. 24, 1844.

“MY DEAR SIR,

“I will not defer my acknowledgement of your present until I shall have perused the treatise, which I shall certainly do the first moment of leisure I have. Together with my thanks for the personal favour, I must express my gratification at finding you are an active opponent of the mischievous and insidious practices which tend to throw our national church into a state of discord, distracted by controversies frivolous and at best unedifying, and serious only on account of the evils and corruption of doctrine likely to flow from them.

“I remain, my dear sir,

“Your obliged and faithful servant,

“E. LLANDAFF.

“Rev. Thos. Hartwell Horne.”

We must bear in mind that, during the long term of years we are now reviewing, my father was employed five days every week at the British Museum, and that he had to produce two sermons every Sunday

at St. Edmund's. There is no trace of any new production during the year 1845, but the following letter to the Rev. J. Allport shows how he was employed:—

“ 4 Nicholas Lane, June 7, 1845.

“ MY DEAR FRIEND,

“ Many thanks for your manly protest which  
 “ you sent me in the Birmingham paper some time  
 “ since. . . . . The call of Peter to the Apostolate  
 “ is commemorated on June 29 by our Church. This  
 “ year it falls on a Sunday. Do take up your ready pen  
 “ in the ‘Birmingham Advertiser,’ and remind the clergy  
 “ that they are severally bound by the first canon (which  
 “ has never been set aside by any subsequent Act of  
 “ Parliament) to preach once a quarter against the Papal  
 “ supremacy.

“ Matt. xvi. 13—19 is the proper gospel for that day.  
 “ What an appropriate text! I mean to preach upon it  
 “ in the forenoon. I have my hands BRIM full. Messrs.  
 “ Longman and Co. have become the proprietors of my  
 “ ‘Introduction,’ and have requested me to prepare a new  
 “ edition immediately. In addition to this I have com-  
 “ menced a series of Sunday Evening discourses on the  
 “ Acts of the Apostles. I have been cogitating this for  
 “ two years. It will enable me incidentally to refute  
 “ Popery and Tractarianism, as well as to bring out the  
 “ cardinal doctrines of the gospel. To-morrow Acts iv. 12  
 “ is my text. I incidentally attack the Popish and  
 “ Tractarian doctrines of merit and austerities and  
 “ penances.

“ Yours most truly,

“ THO. H. HORNE.

“ P. S. Archdeacon Hale spoke out most nobly in  
“ his Charge this year.”

At this period my father's name headed an address of 353 clergymen to the Archbishop of Canterbury against the Maynooth endowment, although he could not be one of the deputation who presented it.

From another letter to the Rev. J. Allport we learn the progress of the new edition of the “ Introduction : ”—

“ Nov. 15, '45.

“ I have just got through the revision of my bibliographical volume of the ‘ Introduction.’ Next week I approach the Apocrypha, not without apprehension from the magnitude and importance of the subject. May He who giveth to all liberally, vouchsafe to me the wisdom which is profitable to *direct*. The mass of evidence which I have to sift and marshal before I can write is very great. I am just going to begin my sermon for to-morrow evening.

“ Yours affectionately,

“ THO. H. HORNE.

“ 3 o'clock Saturday Afternoon.

“ I have not put out my lamp till one or two in the morning for many weeks, and must not for many more to come.”

Again :—

“ Feb. 16, '46.

“ Now that I have sent copy to the printer, I must prepare for Lent Lectures on Wednesday evening.

“ How do I wish that some one having *leisure*, and  
 “ money to pay for paper and print, would bring out a new  
 “ edition of Cosin’s ‘ Scholastical History of the Canon  
 “ of Scripture,’ with all the proofs at length, corrected,  
 “ and with notes refuting Popish objections; also a new  
 “ edition of Sir Humphrey Lynde’s ‘ Via Devia and Via  
 “ Tuta,’ to be edited in like manner. Though written in  
 “ the time of James I., and by a layman, it is one of the  
 “ best general treatises against Popery which I ever saw.  
 “ But I cannot do either. In fact, *entre nous*, I am  
 “ beginning to feel that my working days, or rather  
 “ nights, are drawing to a close. I feel double time to  
 “ be necessary for all I do.”

The ninth edition of the “ Introduction ” appeared in the spring of 1846.

We here insert a note from the Bishop of Calcutta :—

“ Tuesday Morning, May 5, 1846.

“ MY DEAR BROTHER,

“ After being delivered of my sermon of eighty-five minutes in an atmosphere ten thousand times worse, though not hotter, than that of India, I hasten to return you my warmest thanks for the copy of your magnificent work which INDIA is beginning to appreciate.\* May God bless you !

“ I am your affectionate

“ D. CALCUTTA.

“ Rev. Hartwell Horne.”

\* The copy of the “ Introduction ” was probably intended for Bishop’s College.

It is almost needless to say that the "Introduction" had long been in the "Index Expurgatorius." A copy of the third edition was however in the Vatican library, as my father was at this time told by a friend who had seen it. It was even said that Cardinal Mai had spoken well of some parts of it, and himself possessed a copy of the seventh edition.

In 1847 my father prepared an article on the "Critical Sources of the Complutensian Polyglott," published in the fifteenth number of the "Biblical Review," and circulated privately among friends. It appears to have particularly excited the interest of Bishop Kaye of Lincoln, and Dr. Turton, Bishop of Ely.

During the summer my father also wrote "Historical Notices on Psalmody," which appeared in the "Christian Observer" for October 1847, and was also privately circulated. In the same number he inserted some details respecting the earliest English Missionary Society, "the New England company," in 1649.

The Bishop of London considered the "'Notices on Psalmody'" to contain much interesting and useful information; and Chevalier Bunsen praises "the candid spirit and the charity which run through the whole of the Essay."

At the close of the year my father received a letter from Professor Bambas :—

Αἰδέσιμε Κύριε,

Ἡξίωσάς με καὶ τῆς ἐννάτης ἐκδόσεως τοῦ σοῦ μεγάλου τῷ τε μεγέθει καὶ τῇ ἀξίᾳ πονήματος· συναγαγὼν γὰρ ἐν αὐτῷ ἀπεταμιεύσω πᾶσαν θείαν ἀλήθειαν, τάξει χρώμενος εὐμεθόδῳ, καὶ ἐρμηνείᾳ σαφεῇ, καὶ ἀποδείξεσιν ἀναντιλέκτοις τοῖς γε βουλομένοις τὴν ἀλήθειαν ἀπαθέσι τῆς ψυχῆς ὀφθαλμοῖς καθορᾶν, καὶ παρέδωκας οἰονεὶ ἀκένωτον θησαυρὸν κοινὸν παντὶ τῷ τοῦ Χριστοῦ πληρώματι. Ἐννοῶν δ' ἔγωγε τὴν ἐκ τοῦ τοιούτου πονήματος ὠφέλειαν, ὅση ἂν εἴη καὶ αὐτοῖς τοῖς ἐθνικοῖς, εἵπερ ἦν δυνατόν εἰς τὰς τούτων γλώσσας μεθερμηνευθῆναι, εὐχομαι τῷ Θεῷ, σοῦ ἔτι ζῶντος, ἐμπνεῦσαι ταῖς καρδίαις τῶν δυναμένων καὶ τοῦτο τὸ μέγα ἐγχείρημα. Οὐδὲν γὰρ ἀδυνατεῖ παρὰ τῷ Θεῷ τῷ βουλομένῳ πάντας σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἔλθεῖν.

Εὐγνωμονῶν σοι οὖν ἐκ ψυχῆς καὶ τοῦ δευτέρου ὑπερτίμου τούτου δωρήματος ἕνεκα, εὐχομαι τῷ Κυρίῳ ἐνδυναμοῦν σε περὶ τοὺς ἱεροὺς ἀγῶνας μέχρι βίου μακραίωνος εἰς δόξαν τοῦ ὀνόματος αὐτοῦ, καὶ ὠφέλειαν τοῦ πλησίον!

Ὁ σὸς εὐγνωμονῶν φίλος

N. Βάμβας.

Ἐν Ἀθήναις,

τῇ κη' Νοεμβρίου

ι' Δεκεμβρίου [1847].

In the "Church of England Quarterly" for January 1848, my father printed his "Popery delineated in a brief Examination and Confutation of the Unscriptural and Anti-scriptural Doctrines and Practices maintained and inculcated by the Modern Church of Rome."

This work was also published separately, and reached a second edition.



On February 11 in this year, my father had to mourn the loss of his old and kind friend, Archbishop Howley.\* He was among the members present at the next meeting of the Society for the Propagation of the Gospel on the occasion of passing a resolution of respect to the memory of the Archbishop; and many years after, when visiting Canterbury Cathedral, the first object of his attention was the Archbishop's tomb.

We add a letter from the great palæographer, Dr. Tischendorf:—

“Leipzig, le 16 mars 1851.

“MONSIEUR,

“Voilà de nouveau un travail que je m'empresse de placer sous votre protection. J'ai cru que ce serait un véritable mérite que de composer une telle Synopse Évangélique qui pourrait satisfaire en même temps aux exigences de la science de la critique, et à la croyance évangélique. Vous verrez facilement la tendance et

\* The following passage is taken from the Speech of the late Bishop of London, in seconding the Resolutions:—“There is one feature which I think deserves to be spoken of at greater length. ‘The courteous attention and considerate kindness uniformly received at his hands.’ This is well known to all. And why was it so? It was because he was imbued with the deepest and truest spirit of Christian humility. At my last interview with him, three weeks ago, when there was a temporary improvement in His Grace's health, which inspired others with some hope, but did not, I think, deceive him,—on that occasion I was speaking to him of the benefits he had conferred upon the Church, and assured him that the prayers of thousands were offered up on his behalf for his continuance amongst us. He replied, ‘I do not know what I have done for the Church. I have done my best. But what am I, a poor sinful creature, that I should be chosen to do anything for the Church of Christ?’”—*Colonial Church Chronicle*, March 1848.

le caractère de la mienne : puisse-t-elle trouver votre assentiment.

“ Vous m’avez beaucoup obligé par votre lettre gracieuse du 13 janvier. Recevez mille remerciemens pour tous les efforts que vous avez bien voulu faire pour faire apprécier chez vous mes publications bibliques. Vous y avez bien réussi ; l’Angleterre savante occupe une place éminente dans les comptes de mes libraires. Aussi ne pourrions-nous plus rien faire de pareil sans compter sur la libéralité des savans Anglais.

“ Je continuerai à travailler beaucoup ; continuez, monsieur, à y porter votre intérêt, votre faveur.

“ Agréez, monsieur, l’hommage du profond respect avec lequel j’ai l’honneur d’être votre très-dévoué serviteur,

“ C. TISCHENDORF.

“ Mes complimens empressés à M. Cureton. Je suis fâché qu’il me laisse sans un mot de ses nouvelles.”

## CHAPTER XIV.

Usefulness of the "Introduction"—Letter from the Rev. Dawson Massey—Tract Society's Prize Essays—Failing Health—Letter from Alderman Kelly—Death of the Duke of Wellington—Gresley on Confession—Communicant's Companion—Dr. Davidson.

AMONG the many testimonies to the usefulness of the "Introduction" we subjoin two of the most remarkable.

The following extract was copied by my father:—

*Testimony of William Wirt, Esq., Attorney-General  
of the United States of America.*

"To Horne's 'Introduction,' particularly, he was accustomed to express his obligations, for the conviction of his own mind; and he never lost an opportunity of commending it to a friend."

In his letters to his children, among other books on the subject of religion, he "urged them to the careful perusal of Horne's 'Introduction to the Critical Study of the Scriptures.' " \*

\* Kennedy's *Memoirs of the Life of William Wirt, Attorney-General of the United States*, ii. 388. Philadelphia, 1850. 8vo.

*Extract from a letter of the Rev. Dawson Massey,  
Rector of Killeslin, dated June 27, 1851.*

“ Permit me to mention a few facts which have fallen under my own eye as testimonies to your great work being owned of God. In 1827 my mind was greatly disturbed by Stackhouse’s ‘History of the Bible,’ in which several infidel arguments are sophistically given and feebly replied to. In a happy hour I met your work, and was more than convinced of the truth and inspiration of the Bible. I was led to prize it above all things, and by the study of it I was induced to forsake the Bar for the Church.

“ In 1829 a clever fellow-collegian of mine one day scoffed at the Bible, and denied its inspiration. I made him read over the *table of contents* of your book. He was dreadfully alarmed, and borrowed it to read. Soon after I left for a continental tour, and the night before my departure the young man acknowledged that his scepticism was cured, begged the loan of my large reference Bible, and is now a zealous and successful minister of our Church.

“ At Geneva I met, at the Hôtel de la Couronne, a most abandoned Englishman, who on a wet day asked the waiter for a Bible, that he might find amusement from it. After an argument of several hours, in which from your work I answered every one of Voltaire’s infidel objections, which the gentleman read from that miserable man’s works, the scoffer yielded to the force of truth, and confessed himself vanquished. He then produced a poisoned dagger, with which he said he

had intended to finish his miserable existence . . . . . and declared that on the next day it should be consigned for ever to the waters of the lake. That young man nobly and openly confessed his sceptical folly on many occasions. Whilst remaining at Geneva he regularly frequented the church of M. Malan, to whom I gave him a letter, and afterwards became a 'preacher of the faith which once he destroyed.' He now sleeps in Jesus.

"Very lately the mother of one of our highest nobles consulted me, with many tears, upon her clever son's infidelity. I placed the first volume of your work in her ladyship's hands, and she was consoled: not doubting the efficacy of your work to bring by grace her son to 'his right mind.'

"A converted R. C. priest lately declared that the happiest Sunday of his life was that upon which he first met your book, which showed him that the inspiration of the Bible could be proved independently of the apostate Church of Rome.

"Ever faithfully

"Yours in Christ,

"DAWSON MASSEY."

During the winter of 1851—2 my father suffered more than ever from asthmatic bronchitis, which with little intermission confined him to the house till the spring.

The following letters to the Rev. J. Hambleton, Incumbent of the Chapel of Ease, Islington, while

they allude to his indisposition, illustrate the manner in which he still endeavoured to prosecute his literary labours :—

“ 4 Nicholas Lane, Lombard Street,

“ March 19, 1852.

“ MY DEAR FRIEND,

“ Spared once more to take up my pen,—after  
 “ some necessary letters of business, and contributing  
 “ a short notice or two of valuable works on Popery,—  
 “ how can I better employ a few minutes than in  
 “ offering to you my best thanks for all your kind and  
 “ punctual transmissions of Eclectic Questions during  
 “ the winter months, when my health for years has  
 “ prohibited me from attending the meetings. For  
 “ two days and two nights the doctors all but gave me  
 “ over, with an attack of inflammation of the bronchial  
 “ tubes of more than usual extent and malignity. But  
 “ God graciously blessed their skilful treatment and  
 “ Mrs. Horne’s most assiduous and affectionate nursing  
 “ (night and day for nearly a fortnight), to the injury  
 “ of her own health, which, I am thankful to say, is  
 “ now a trifle better. I am now very slowly convales-  
 “ cing. Though not yet permitted entirely to leave  
 “ my bed-room, I am allowed to go into another room  
 “ for three or four hours in the day ; and I am looking  
 “ forward in the hope that some time next week I  
 “ may be permitted to descend a story lower, and  
 “ re-enter my study for a few hours in the day, after  
 “ nearly a month’s absence. But until milder weather  
 “ comes I must not think of going out.

“ Under these circumstances, as my visits to the



“ Eclectic must necessarily be uncertain—not to say  
“ ‘few and far between’—I think the time is arrived  
“ when it is my duty to become an *emeritus* associate,  
“ and make room for some more worthy brother, who  
“ will feel it a privilege to attend. I have come to this  
“ conclusion after long consideration; and in an-  
“ nouncing my retirement to the brethren, add to the  
“ favour by presenting to them my Christian regards  
“ and best thanks for all their kindnesses.

“ During my thirty years’ membership of the Eclectic  
“ Society, it has been a source of much instruction  
“ and enjoyment, besides that the sight of Christian  
“ brethren is most enlivening. Assure them that I  
“ shall not cease (as I have specially done every  
“ Saturday morning since I have been a member) to  
“ offer fervent supplications for the Divine blessing on  
“ their pastoral labours, studies, duties, and Eclectic  
“ Meetings.

“ What a mercy it is that, when *tugging* for breath,  
“ incapable of speech, the mind can at least rest—if  
“ only for a minute or two — on those great truths and  
“ promises of the Gospel, which, the great and good  
“ Dr. Watts remarked to his consolation, are to be  
“ found in short and single verses! The great lesson  
“ which I wish to learn from this visitation is, ‘Be *ye*  
“ ready,’ and ‘Be *thou* faithful unto death.’ Though  
“ I can no longer rob my pillow to work for our  
“ Reformed faith, I hope to do a little, with the Divine  
“ blessing, before I go hence and be no more seen.  
“ Hoping to hear that you are mercifully restored to  
“ somewhat, at least, of your wonted health and useful-

“ness, I remain, my dear friend — such an one as Paul  
 “the aged, and sincerely and affectionately yours,

“THOMAS HARTWELL HORNE, *Æt.* 72.”

“P.S. [This only for yourself, as co-secretary of  
 “Religious Tract Society.] I thankfully add that,  
 “just before I was taken ill, I completed the adjudi-  
 “catory reading of the competing Essays for the  
 “Society’s prize of 100*l.* I gave my little flock some  
 “old sermons, that I might devote the evenings of three  
 “weeks (lamp-light) from six till twelve or half-past.  
 “It was a labour of love, but in part a real labour; for  
 “so minute was the handwriting of the successful  
 “Essayist, and so frightfully crabbed that of the second  
 “best, that my more than septuagenarian eyes were  
 “most sadly tried. I sent one author four well-filled  
 “pages and the other eight well-filled pages of minute  
 “remarks. You can have no conception how writers  
 “against Popery draw at second or third hand instead  
 “of going to original authorities.”

The following letter was written by Alderman Kelly  
 in his eighty-first year:—

“Streatham Hill, March 20, 1852.

“REV. AND DEAR FRIEND,

“Your cheering letter on being so mercifully  
 restored as to attend ‘a little to business’ (be careful)  
 afforded me much satisfaction, and gratitude to our  
 Heavenly Father. He has indeed, in mercy, spared us

both of His good pleasure. *Non nobis, Domine*,— but unto His name give glory, for His loving-kindness vouchsafed to us. He has preserved us to a good old age. The youngest to threescore years and ten, and the oldest even to fourscore years. I trust by the influence of the Holy Spirit I may heartily exclaim, in the words of the Royal penitent, ‘Cast me not off in the time of my old age; forsake me not when my strength faileth.’ And may I also fully realise those heavenly sentiments which you have so pointedly and beautifully expressed in your Christian letter now before me. I pray it may please God to spare you, as His chosen, faithful servant, for many more years of usefulness in His vineyard; and that we may calmly conclude our pilgrimage in good old Simeon’s words, ‘Lord, now lettest thou thy servants depart in peace,’ &c.

“ My dear friend, with my best wishes and kind regards to your well-beloved and dear wife,

“ Believe me ever,

“ Yours affectionately,

“ THOS. KELLY.

“ Rev. Thomas Hartwell Horne, B.D.”

In a letter from my father to the Rev. J. Hambleton, dated September 29, 1852, is the following passage:—

“ I have been doing a little against the hydra-headed  
 “ Popery in the forthcoming ‘Church of England  
 “ Quarterly,’ to which I have given ten pages on  
 “ Archinard’s ‘Origines de l’Église de Rome.’ It is  
 “ purely an historical work, but tells well against

“ Popery. It has afforded me materials for proofs that  
 “ the boasted *unity* of the Romish Church is *discord*,  
 “ and her pretended sanctity absolute immorality.”

In another letter to the same, dated November 20, 1852, my father thus speaks of the death of the Duke of Wellington, for whose character he had a high regard:—

“ I shall (D.V.) dwell chiefly on the public services  
 “ of the late Duke, and conclude my tribute to him with  
 “ calling upon my little flock devoutly and gratefully  
 “ to remember that it was God alone who raised him  
 “ up when his services were most needed, and bestowed  
 “ upon him those qualities which enabled him to achieve  
 “ and secure such great benefits to our country. ‘Not  
 “ unto us, O Lord,’ &c. ‘For Thy right hand, O Lord,  
 “ hath dashed in pieces the enemy.’ . . . . My  
 “ physician forbade me to be present at St. Paul’s  
 “ Cathedral.\* Besides my ordinary and confirmed  
 “ bronchitis, I have lately been attacked with spasmodic  
 “ asthma. The pegs of my tabernacle appear to be  
 “ loosening, so that I am but very poorly. I expect to be  
 “ a good deal engaged (besides rewriting and correcting  
 “ an Advent sermon) in exposing Mr. Gresley’s treatise  
 “ ‘On the Ordinance of Confession,’ which should  
 “ rather have been called *auricular confession*. I cannot,  
 “ for want of time, examine all his *catenæ* of quotations  
 “ from Church of England authors; but I think I can  
 “ convict him of garbling five or six authors, besides  
 “ wilfully omitting a fine passage in the Homily on

\* “I was on duty, as sergeant of a volunteer corps in the Strand, at the public funeral of Lord Nelson in 1806.”

“ Repentance. He gives qualifications for a good confessor, &c. I think—at least, I hope—I can trace him to Saint Alphonso Liguori, whose profligately immoral teaching has been shown up by Mr. Blakeney.”

From another letter to the same, Jan. 7, 1853, we gather the following:—

“ My first thought with the present new year was that it might prove a year of special blessings to the Eclectic brethren and all other faithful preachers of the Gospel. I trust this will be your portion. I hear incidentally of our brother Cadman’s most useful and indefatigable labours in St. George’s parish, Borough. May he have strength equal to his day! I consider myself as all but laid aside. I can only do a little now and then against Popery and Romanising Tractarianism.\* With regard to the next Question, What lessons may we learn from . . . departed fathers in Christ? if I could be present, I should perhaps say —

“ 1. Learn to imitate their *Doctrine*; the Gospel of our salvation, rightly divided; Christ the *only* foundation, and all other grounds of dependence annihilated.

“ 2. Imitate their example, giving no offence, that the Gospel be not blamed.

“ 3. Imitate their faithfulness in warning every man as well as teaching every man, that he may present him perfect in Christ Jesus.

\* The article on Gresley, of which my father spoke in a former letter, appeared in the *Church of England Quarterly* for January 1853.

“ 4. Pray for grace that we may be their followers  
“ who are now inheriting the promises.

“ I remain, my dear friend,

“ Very sincerely yours,

“ THO. H. HORNE.”

In another letter we learn the following :—

“ The account of the Christian Knowledge Society’s  
“ biblical labours in this month’s (Aug. 1853) ‘ Chris-  
“ tian Observer ’ is mine ; it cost me a month’s labour  
“ last spring. I have endeavoured to make it as  
“ entertaining as I could.”

During the winter of 1854—5 my father was again much confined to the house. He employed his time in preparing for publication “ The Communicant’s Companion : comprising an Historical Essay on the Lord’s Supper, with Meditations and Prayers for the use of Communicants.” This little work had been in contemplation for more than twenty years, but want of time had prevented my father from executing his plan. The “ Historical Essay ” was rewritten from the article Eucharist in the “ Encyclopædia Metropolitana.”

In a letter written during the preparation of this little work, my father thus alludes to his circumstances :—

“ My own health has been failing for the last few  
“ years. I am now somewhat more than seventy-four  
“ and a half years old, and cannot expect to see many  
“ more years. Indeed I think it likely that my little  
“ piece on the ‘ Lord’s Supper,’ and perhaps the tenth  
“ edition of my ‘ Introduction ’ (now at press), will be



“ my last literary productions. May I be found ready  
“ whenever our ‘ Master is come and calleth ’ for me.”

The work appeared in 1855.

“ The *tenth edition* of my ‘ Introduction ’ appeared  
“ in 1856. In consequence of representations made to  
“ the proprietors and publishers of my work, that my  
“ very far advanced years, and impaired health, might  
“ render me unequal to the labour of examining and  
“ digesting the great accessions to biblical literature,  
“ made on the Continent since the publication of the  
“ ninth edition ; the revising and editing of the second  
“ volume of the tenth edition was confided to the Rev.  
“ Dr. Samuel Davidson (author of several treatises on  
“ sacred literature): who altogether ignoring my pre-  
“ vious labours in his preface, instead of editing that  
“ volume with the really requisite additions and correc-  
“ tions, produced a very large and learned volume of his  
“ own ; in which his views on the inspiration of the  
“ Holy Scriptures, were NOT in harmony with my  
“ printed sentiments. Much public dissatisfaction hav-  
“ ing been expressed at this sad dissonance, Dr. David-  
“ son’s volume was *severed* from my ‘ Introduction,’ and  
“ was sold with a separate title-page to those who  
“ approved of his views : and the revising and editing  
“ of another second volume were confided to the Rev.  
“ John Ayre, M.A., who had previously evinced his  
“ competency for the undertaking by his learned and  
“ accurate researches on an important work, which  
“ Messrs. Longman & Co., my publishers, had con-  
“ fided to him ; and whose devout and reverential  
“ sentiments on the Divine authority and inspiration

“ of the Holy Scriptures, I rejoice to say, are quite in  
“ unison with my own.”

We need scarcely say that the grief and vexation caused by Dr. Davidson's affair deeply affected my father at this time, and did much to aggravate the disease from which he was suffering. He had often called the “ Introduction ” “ his favourite child,” and the mischief which now befel that work was perhaps the greatest misfortune he had ever yet experienced.

## CHAPTER XV.

Attention to the Parish — The Young — The Afflicted — Letter from Dr. Van Hengel — Loss of his Wife — Removal from the Rectory — Letters from Dr. Turner — Resigns the British Museum — Scottish Tercentenary — Failing Health — Letters to the Rev. S. C. Wilks — Pastoral Address — Letter to a Grandson — Conclusion of the Reminiscences — Last Illness

DURING my father's incumbency at St. Edmund's, he endeavoured to seek the good of the people. On every marriage and baptism, he presented a book or tract suited to the occasion. The Ward School also had a large share of his attention; and he allowed no engagement, however attractive, to interfere with his attendance at its committees.

To the young people who were confirmed was given a volume of select tracts, bound up with an introductory address, written by my father, and printed for the purpose.

For the large number of clerks, and others whom he termed his "Daylight parishioners," my father also made some effort, by distributing occasionally a tract to each of them. Whenever he became aware of a case of continued illness, he offered his visits. One poor infirm man he visited every Sunday afternoon, when not ab-

solutely confined to the house, during the last five years of his ministry. He also gave a short religious service, to every family who accepted the offer, on the first Sunday after a death. At these times he presented books or tracts suited to the circumstances. Sometimes he sent a letter of sympathy to the afflicted family, accompanied with a prayer of his own composition.

From a copy of one of these we transcribe the following. The occasion was the accidental death of an eldest son : —

“ That I have not called on you has been because I  
“ have been unwilling to trespass on your sorrows.  
“ Mrs. ——— and yourself have our sincere sympathy.  
“ Mrs. Horne and myself know what it is to have lost  
“ a beloved and affectionate child.

“ In your present circumstances, human consolations  
“ are vain ; but let me direct you to the only source of  
“ consolation — the throne of Grace. Think of the  
“ precious promises given by the Father of mercies and  
“ God of all comfort in His Holy Word : ‘ Call upon Me  
“ in the day of trouble, and I will hear thee.’ Think  
“ what encouragements you have to approach the throne  
“ of Grace. Jesus Christ, our blessed Saviour, knew what  
“ sorrow was ; for as man His heart bled, and He wept at  
“ the grave of His beloved friend Lazarus : and thus He  
“ has sanctioned the tears of those who mourn the loss  
“ of beloved relatives and friends. Jesus Christ, our  
“ blessed Redeemer, ever liveth to make intercession  
“ for all that come unto God through Him ; and He  
“ has said : ‘ Ask, and ye shall receive ; seek, and ye  
“ shall find ; knock, and it shall be opened unto you.’

“Let me entreat you to pour out your sorrows  
“before God, our heavenly Father. He does not  
“willingly grieve nor afflict the children of men : all  
“His chastisements are designed for our good — ‘to  
“humble us and to prove us, and to know what is in  
“our heart ; whether we will serve Him or not, and  
“finally to do us good at our latter end.’ To help you  
“in making known your requests to Almighty God,  
“through Jesus Christ His Son, and our Mediator and  
“Advocate, I enclose a prayer which I have prepared  
“for you. Do me the favour to accept it ; and may  
“the Divine blessing attend you both in the use of it.  
“I remain

“Very sincerely your friend and minister,

“THOMAS HARTWELL HORNE.”

“O Father of mercies, and God of all consolation,  
“look down with compassion, we beseech Thee, upon  
“us Thy servants in this our time of trouble.

“Pitifully behold the sorrows of our hearts, and pour  
“into them the consolations of Thy Holy Spirit.

“It is indeed of Thy mercies that we are not con-  
“sumed, because Thy compassions fail not. To Thee,  
“O Lord, belong mercies and forgiveness, though we  
“have rebelled against Thee. Thou, O God, knowest  
“the secrets of our hearts : shut not Thy merciful ears  
“to our prayers, but spare us, O Lord most holy ! O  
“God most mighty, O holy and most merciful Saviour ;  
“deliver us not into the bitter pains of eternal death.

“ O Thou Lord of All, teach us while we mourn to  
 “ bow with submission to Thy hand, which has deprived  
 “ us of this earthly comfort. Thou hast encouraged us  
 “ in Thy Word to call upon Thee in the day of  
 “ trouble, and Thou wilt hear. O Lord, this is our  
 “ day of trouble: we plead Thy promise. For Thy  
 “ Name’s sake, O Lord, have mercy upon us, and  
 “ enable us to say, with meek submission, Thy will  
 “ be done. And though we are bereft of him whom  
 “ we loved, yet may we find in Thee, who art the  
 “ Father of mercies, infinitely more than in all our  
 “ earthly friends and comforts.

“ O Thou great Disposer of all events, give us grace  
 “ to hear that warning voice, which solemnly speaks  
 “ to us this day: *Be ye also ready*; and whenever our  
 “ time shall come, may we depart in peace, and fall  
 “ asleep in Jesus. We humbly ask these great mercies  
 “ for ourselves, and for the dear children whom Thou  
 “ hast given to us, in the name and through the media-  
 “ tion of our only Lord and Saviour, Jesus Christ.  
 “ Amen.”

We here insert a letter, the latest which has been preserved, from Dr. van Hengel, who, like my father, had grown old in sacred studies—

“ *Viro Doctissimo, Plurimum Venerando Thomæ  
 Hartwell Horne, S.P.D., W. A. van Hengel.*

“ Ante dies aliquot, Vir Clarissime, quartam, quam  
 in lucem edideram, Interpretationis Epistolæ ad



Romanos partem, seu Fasciculi IV. octo denuo exempla Roterodamum misi, ut ad te pervenirent. Dicere nequeo, quantum Divinæ debeam benignitati, quæ mihi, septimum et septuagesimum ætatis annum jam emenso corporis usque animique vires præbet ad persequendum laborem, quo me Literis, ad quas nullum aliud Pauli scriptum æquiparari potest nonnihil certe lucis afferre confido. Tibi gratias ago ob officia erga me præstita, quum duos viros doctissimos excitares ad indicium hoc de labore publice faciendum, quo ille popularibus tuis innotesceret. Et novum hunc Fasciculum percurrens oculis, me assiduum videbis in operibus Anglorum sermone scriptis pretio suo statuendo: quod si per continentem a Literarum Sacrarum interpretibus raro fieri solet, non iniquum me esse opinor petendo, ut in Britannia mei quoque ratio habeatur. Quo magis vero lectoribus Philologiæ, id est, Criticæ et Exegeticæ studium curæ cordique est, eo plura spero iis placitura esse. In hac enim tanquam regione totus habitans omnia alia mitto, ut religiose et candide ad interpretandi regulas exigam quidquid ab antiquo Viri Docti commentati sunt ad mentem inclyti auctoris explicandam. \* \* \*

“ Gratulor tibi, ætate quoque jam provecto, singularem fortunam, vel potius studium a Deo inditum tali scriptorum genere popularibus tuis consulendi. Sed in novum juvenilis vigoris documentum incidi, quum te nuper ad hæc tempora perduxisse intelligebam præclarum tuum Introitum in Literas Sacras, cujus octavam editionem me munificentiae tuæ debere

nunquam obliviscar. Tu vero hac incolumitate æqualibus et posteris saluberrima ut quam diutissime gaudeas, cum omnibus bonis exoptare non desinam.

“Scripsi Leidæ, 16 Martii, 1857.”

My father's severest earthly sorrow was now to come, in the loss of my mother. Her health had for some time been gradually declining; but to spare his feelings she had always concealed her weakness, and my father appeared scarcely conscious of her critical state. The last illness was mercifully short, and when she was gone I never heard him complain. Of my mother he wrote thus:—

“The friend of the fatherless, the friendless, and the destitute, she was my prudent and upright counsellor in difficulties; my comforter in sorrow; and my most affectionate nurse in sickness, while she edified me by her consistently pious and upright example. Knowing in whom she believed, she entered into that rest which remaineth for the people of God, July 7, 1858, and in the 75th year of her age. ‘Blessed are the dead that die in the Lord!’

“I cherish the memory of my departed treasure with fond and grateful affection; and I am looking forward in humble hope, that I may be reunited with her in that blessed state of joy and felicity which is reserved for all believers, who are delivered from the burden of the flesh.”

My father deposited her remains at Nunhead Cemetery, and placed the following inscription over her grave:—

SACRED  
TO THE MEMORY OF  
SARAH  
THE BELOVED WIFE OF  
THE REV. T. H. HORNE  
WHO DEPARTED THIS LIFE  
JULY 7, 1858, AGED 74 YEARS.

“Blessed are the dead that die in the Lord.”

After my mother's departure, the charm of the Rectory-House was gone. Believing that his health would be improved by removing to another part of the town, my father accepted the offer of a parishioner to occupy the house in Nicholas Lane. In a letter to the Rev. S. C. Wilks, he thus speaks of his removal.

“47 Bloomsbury Square, Sept. 21, 1849.

“MY DEAR OLD FRIEND,

“You will be surprised to see my change of  
“address, as above. After twenty-five years' residence  
“in the Rectory-House, I have the kind, prompt, and  
“cordial consent of the parishioners to my removal, ac-  
“companied by their best wishes for my better health in  
“any house I might select. . . . My next remove I  
“expect will be my final remove to the house appointed  
“for all living.

“Happy if—with my latest breath

“I may but gasp His name,

“And when my voice is lost in death,

“Exclaim—Behold the Lamb!”

“ I am now within four weeks of completing my 79th  
“ year. What a pilgrim age ! . . . My kindest re-  
“ membrances.

“ I remain, my dear friend,

“ Very sincerely yours,

“ THO. H. HORNE.”

We here add part of a letter from the Rev. Dr. Turner,\* nearly the only one which has been preserved.

“ Seminary (New York), Jan. 4, 1860.

“ REV. AND DEAR SIR,

“ I thank you very cordially for your kind and friendly letter, and also for your valuable volume introductory to the Old and New Testaments, edited by the Rev. Mr. Ayre. I am very glad that your book has come out again under a different form from that in which it was presented by Dr. Davidson. Its usefulness (especially to students and young clergymen), by which it has been so long characterised, will no doubt continue and increase. It is earnestly to be hoped that

\* The Rev. Samuel H. Turner, D.D., died after a short illness, Dec. 21, 1861. He had completed a fifty years' ministry, and had been forty-three years a Professor at the General Theological Seminary, New York. Dr. Turner was the author of many Theological works. In a letter intended to announce his decease, but which arrived after my father's death, it is said: “ He built up that Institution, and his name was to it a tower of strength hard to replace. The church in this country considers his death a great calamity, and those who mourn for him are not confined to our communion. Though he had very nearly obtained the age of seventy-two years, his eye was not dimmed nor his natural force abated, and he went to his home a true soldier of God.”

the Scriptures, especially the New Testament, will be more and more studied, and by the aid afforded from the books themselves. If the principle implied in the last remark were more thoroughly acted on, readers would get a clearer view of the inspired writer's meaning, and what seems obscure or extreme in one place would become clear or rightly modified by associating it with another. I have constantly endeavoured in my course of scriptural instruction to impress this sentiment on theological students. More than a year ago I published a little book intended for all thoughtful readers of Scripture, in order to apply and illustrate the principle. And I do believe that a careful study of it, which would comprise an examination of all the texts referred to, would convey sound scriptural doctrine on the true protestant principal, theoretically admitted, however imperfectly acted on, that scripture, not pope, or church, or human authority, is the sole rule of faith. . . . With many recollections of your kind friendship, and best wishes for your comfort and happiness,

“ I remain, Rev. and dear Sir,

“ Most truly and respectfully yours,

“ SAMUEL H. TURNER.

“ The Rev. Thomas Hartwell Horne, D.D.”

My father retained his habits of activity till the last. He hoped that by residing near the British Museum he would be able to continue his attendance there; but his strength failed, and at last he was compelled to resign. In taking a retrospect of the period since

the commencement of the New Catalogue, he writes thus :—

“ On this New Catalogue I was engaged as senior  
“ Assistant Librarian during the remainder of my  
“ much-loved employment at the British Museum,  
“ where I had ample means of testing the accuracy of  
“ Mr. Panizzi’s plan. During upwards of thirty-six  
“ years I had the happiness to enjoy the friendship of  
“ all the officers in the library. And on Michaelmas-  
“ day 1855, the junior assistant-librarians presented me  
“ with a handsome silver inkstand, ‘as a mark of affec-  
“ tion and esteem by his colleagues in the department  
“ of printed books, on his entering the thirtieth year of  
“ his services in the British Museum.’

“ At length, failing health and far advancing years  
“ rendered it my duty to tender to the trustees my  
“ resignation of the office at Christmas 1860.

“ I have been happy (in regard to the parish) in the  
“ assistance of my valued friend and curate, the Rev.  
“ Joseph Benjamin M’Caul, whose assiduous pastoral  
“ efforts have been and are highly acceptable to the  
“ parishioners. May our adorable Redeemer, the great  
“ Head of the Church Universal, vouchsafe his con-  
“ tinued and most gracious blessing to all his studies  
“ and labours !”

Subjects connected with the Reformation were still near my father’s heart. He was gratified at receiving an invitation to be present at the Tercentenary of the Scottish Reformation, celebrated at Edinburgh in August 1860. Although too feeble to be present, he gave his hearty concurrence, and was interested in tracing the order of proceedings from day to day.



The last sermon my father was able to preach was on Sunday morning, September 23, 1860. It was on the occasion of the death of a parishioner. The text was Matt. xxiv. 44: "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Significant subject! Although he fondly hoped to preach again, and sometimes on a Saturday purposed going to church, when the following day came, he always felt unable to venture out. He, however, prepared a sermon weekly, and made it a request that his friend and curate the Rev. J. B. M'Caul would deliver the discourse, as an affectionate message from their aged minister to his flock. This practice was persevered in for many months. When at Herne Bay in July and August 1861, he was several times able to be present at public worship, which he much enjoyed, and, as it proved, for the last time to receive the Lord's Supper. The country air revived him, but not so much as in former years. His critical works were now exchanged for hymn books, and large type devotional manuals, which were chiefly valuable on account of the precious texts which they brought to view in portable form.

My father often grieved to think that he was no longer able to take up his pen in defence of Christianity.

Some notes written to his friend, the Rev. S. C. Wilks, illustrate his state of feeling at this time.

"Sept. 13, 1861.

"MY DEAR, DEAR FRIEND,

"You will be glad to hear that Mr. Ayre's  
"edition of my second volume is well spoken of in all

“ our best theological journals. The *eleventh edition*  
 “ is now on sale. If you turn to any edition of my  
 “ first volume, in the chapter on Prophecy (Messianic  
 “ Prophecies), which was published *only forty years ago*,  
 “ in a note I have refuted the infidel application of  
 “ Isa. liii. to Jeremiah, which Dr. Williams has  
 “ revived in the so-called ‘Essays and Reviews.’  
 “ Baden Powell’s revival of Hume’s ‘Objection to  
 “ Miracles’ was (by anticipation) refuted in the same  
 “ volume and at the same time.”

On September 19, he writes to the same:—

“ Many thanks for your brotherly letter . . . .  
 “ By book-post, I send you Smith’s ‘Better Land,’ a  
 “ *little* book, but *great* on account of its subject.  
 “ When I am very weak, and gasping for breath at  
 “ times, I can read one of his short papers in this book  
 “ or in other of his publications. I have given away  
 “ many copies of his ‘Welcome to Jesus.’ His books  
 “ are all well printed, and sell for fourpence a copy.  
 “ He is a Baptist minister at Cheltenham, but there is  
 “ no sectarianism in his precious little books. Best  
 “ and Christian remembrances to Miss Wilks.

“ I remain, my dear friend,

“ Affectionately yours,

“ THOS. HARTWELL HORNE.”

Two days later he added:—

“ I cannot help thinking my doctor’s sentence is but  
 “ too true. ‘Yes! you must consider your public work  
 “ as done.’ My only hope is that I may sometimes be of

“a little use as a sort of ‘chamber counsel.’ I am very poorly, and I can’t conceal it. My breath is very short, though I sometimes get a little relief from chlorodyne.”

Then, in reference to a projected change of abode, he adds:—

“I shall not remove this winter from this house, unless *our heavenly Father should call me hence.*”

As my father was no longer able to address his people from the pulpit, he had long resolved in his mind the plan of sending them a pastoral letter.\* He now executed his design. With the date of October 21, 1861, he printed an address, accompanied with a short sermon on 1 Tim. i. 15. A copy was sent to every occupant of a house or part of a house in the united parishes.

My father’s solicitude for the welfare of all his family was undiminished.

We add a letter to one of his grandsons.

\* “Methinks your late pastor being dead, yet speaketh. It is but a few months ago, having completed the twenty-eighth year of his ministry among you, he addressed to you a pastoral letter. He expressed himself very grateful for your courtesy to him, your liberality, your brotherly love, and he summed up in earnest language the Gospel truths he had been accustomed to deliver to you from this pulpit. It was a ‘faithful saying,’ he said, and ‘worthy of all acceptance, that Christ Jesus came into the world to save sinners.’ He demonstrated the sure ground on which the message rested, and he implored you not to be satisfied with admitting its truth, but yet more, to avail yourselves of its gracious offer. He pointed out the danger of neglect, and described the ineffable glory to which Christ’s faithful servants will be admitted. Surely you will keep this word of admonition in lasting remembrance.” — *Rev. J. Ayre’s Memorial Sermon.*

“ 47 Bloomsbury Square, Oct. 22, 1861.

“ Many thanks, dear K ——, for your kind note on  
“ the 19th inst. I have been very ill, and to-day  
“ am almost too poorly to write.

“ I often think of you, and pray that your health  
“ may be strengthened, and the Divine blessing may  
“ be vouchsafed to your academical studies. Remember  
“ Luther’s advice.—‘*Benè orâsse est benè studuisse.*’  
“ Daily and fervently implore the Divine blessing, and  
“ ‘THEN continue in these things,’ as St. Paul wrote  
“ to his son Timothy. It was by the union of prayer,  
“ faith, and study, under every disadvantage that I  
“ was enabled to produce my ‘Introduction.’ I have  
“ just printed a pastoral letter to the parishioners. I  
“ purpose to send you a copy next week by book-  
“ post.

“ ‘The Lord be with thee, and with thy spirit.’

“ I remain your affectionate grandfather,

“ THOS. H. HORNE.”

The concluding paragraph of his reminiscences is as follows : —

“ I have now (November 1861) entered on my  
“ eighty-second year. My greatly impaired health,  
“ and far advanced years, tell me to arise and depart  
“ for this is not my rest (Micah ii. 10), and that I  
“ am living only from day to day. During my long  
“ career I have found the Christian Life to be a war-  
“ fare : yet I desire to record it to the praise of Divine  
“ grace, that, ‘In the multitude of sorrows’ — per-

“sonal, relative, literary, and pastoral.—‘Thy comforts’  
“(O LORD!) ‘have refreshed my soul’ (Psalm xciv.).  
“Yes: ‘I sought the LORD, and he heard me, and  
“delivered me from all my fears’ (Psalm xxxiv. 4);  
“wherefore ‘My song shall be of the loving-kindness  
“of the Lord’ (Psalm lxxxix. 1).

“I am now ‘waiting all the days of my appointed  
“time, until my change come’ (Job xiv. 14).

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Little remains to be added. My father’s cough and shortness of breath made silence necessary to him, but at intervals he enjoyed his favourite little books, and after casting his eye on a page, his upward glance told the mental aspiration within. “I am in the Lord’s hands, I am living from day to day,” was his constant remark to those who visited him. He would regret his inability for connected reading or continuous thought. One day he said, “I have only been able to collect my thoughts for a few minutes; so I prayed that God would have mercy upon me; and then for all the M——’s and H——’s, and all their dependencies, that God would make them the subjects of His Kingdom of Grace here, and of His Glory hereafter; and then for the spread of the Redeemer’s Kingdom upon earth.” Another time he said, “I have been reviewing my life, what I have written. I trusted that I was sincere in my efforts to do good, in attempting to stem the progress of Popery and

“ infidelity. I trust God will accept me for the sake  
“ of Jesus Christ.

“ ‘ Other refuge have I none,  
Hangs my helpless soul on thee ;  
Leave, ah ! leave me not alone,  
Still support and comfort me.’ ”

Verses of this his favourite hymn my father frequently repeated during his last few weeks on earth. His nurse often heard him in the night.

These nights had been for many months times of distressing restlessness. For years he had, from difficulty of breathing, been unable to bear a recumbent position. Frequently every effort to give relief was unavailing ; but he was always sensible of the attempt, and thankful for every attention.

Although my father had been for months in a state of great debility, his last illness was less than a fortnight. He persevered in the habit of calling his little household together for family prayer every night, whenever he had breath to speak. His last effort was on Sunday evening, January 19, though too weak to kneel in prayer. The following day he took up his pen for the last time to write a short note of business. Every remedy failed in arresting the progress of this final attack. The last day he rose from his bed was Wednesday the 22nd. It was already past noon when the task of dressing was accomplished.

He said, “ I pray God to forgive me for spending so  
“ many hours in bed,” enquired after one of his grandchildren who had been ill, but noticed little else



during the day. The last effort he made to attend to any worldly affair was on Friday the 24th, when, in an incoherent manner, he gave directions for sending off a monthly remittance of a benevolent nature, which lay near his heart. His eyes were continually closed.

When Sunday came he was not conscious of the day. In the evening he was with difficulty made aware of Mr. M'Caul's presence. He faintly articulated a blessing. These were his last intelligible words; though he lingered here till the middle of the day on Monday, January 27, when he departed to be with Christ.

On Monday, February 3, my dear father's remains were deposited in the cemetery at Nunhead, where my mother was already laid. My sister's remains had also been removed thither on the final closing of the vaults at St. Edmund's. The service was read by our friend the Rev. J. B. M'Caul; and my father's immediate associates at the British Museum, as a mark of respect, joined the family in following him to the grave.

Two memorial sermons were preached the following Sunday, February 9, at St. Edmund's; in the morning by the Rev. John Ayre, the editor of the last edition of the "Introduction," on *Things to be remembered*, from 2 Peter, i. 15: "Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance;" and in the evening by the Rev. J. B. M'Caul, on "a faithful pastor," from Hebrews xiii. 7, 8: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their

conversation: Jesus Christ, the same yesterday, and to-day, and for ever." \*

The wise old man is gone !

His honoured head lies low,  
And his thoughts of power are done,  
And his voice's manly flow.  
And the pen that for truth like a sword was drawn,  
Is still and soulless now.

The brave old man is gone !

With his armour on he fell;  
Not a groan nor a sigh was drawn,  
When his spirit fled to tell.  
For mortal sufferings keen and long  
Had no power his heart to quell.

The good old man is gone !

He is gone to his saintly rest,  
Where no sorrows can be known,  
And no trouble can molest.  
For his crown of life is won,  
And the dead in the Lord are blest.

BISHOP DOANE.

On Monday, February 10, the first meeting of the Eclectic Society after my father's death; the subject for consideration was "Death under the two Covenants." The closing observations of the Rev. John Hambleton are printed by special permission.

"Yet again, our subject is comforting, under the loss of Christian friends. Here in our Eclectic Society,

\* These Sermons are preserved in the "Pulpit" for Feb. 13, 1862.

since our last meeting, we have lost an old and valued member, our friend and father in Christ, Thomas Hartwell Horne. He loved our Society; he used to attend as regularly as his health and engagements permitted; he contributed usefully, very specially out of his copious stores of theological knowledge. He was like a living index to books of theology, especially on the Protestant or Trinitarian subjects. As to Popery, he felt that he owed an immense debt of gratitude to God for preserving him, when a young man, from falling into its trammels, being attracted by his love of sacred music to attend some of their services.

“But he discovered his danger, he thoroughly studied their system, and became so convinced of its anti-christian and soul-destroying character, that he would at any time sit up for more than half the night to write an article or book to expose its machinations. He would do the same against Socinianism. He has left a void place amongst our theologians.

“Then there was always in his contributions to our Society that which was sound and practical, showing the man of piety, the faithful and godly servant of Christ.

“Only a short time before his death he sent us his brotherly reminiscences. Thus ‘the faithful are minished from among the children of men.’ ‘Your fathers, where are they?’ Soon we shall follow, but ‘to die is gain.’ Death will introduce us to the Eclectic Society of heaven, the elect of God, of all ages of time, and of all countries of the world. There

what sacred fellowship! There what glorious communion! To be with Jesus—‘whom having not seen ye love; in whom though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory.’”

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“MARK THE PERFECT MAN, AND BEHOLD THE UPRIGHT: FOR THE END OF THAT MAN IS PEACE.”—Psal. xxxvii. 37.

“THE PEACE OF GOD, WHICH PASSETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS THROUGH CHRIST JESUS.”—Phil. iv. 7.

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A CHRONOLOGICAL LIST  
OF  
THE REV. T. H. HORNE'S WORKS

INCLUDING ARTICLES IN THE REVIEWS, ETC., AS FAR AS THEY  
COULD BE ASCERTAINED.

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THE unnumbered sermons or essays appeared in periodicals, or, if printed separately, were only for private circulation.

It may be stated, in addition, that in 1805 Mr. Horne commenced, and for nine months edited, "The Tradesman, or Commercial Magazine." Between 1815 and 1817 he edited "The Literary Panorama." Between 1824 and 1835 he contributed numerous Historico-ecclesiastical Articles to the "Encyclopædia Metropolitana," to which his name is appended in the table of contents to that work; besides compiling numerous long indexes.

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\* \* \* All the publications in the following List were printed and published in London, unless specified to the contrary.

1. A Brief View of the Necessity and Truth of the Christian Revelation. 1800.—Second edition, 1802. Small 8vo.

2. A View of the Commerce of Greece. By Felix Beaujour. Translated from the French. 1800. 8vo.

3. An Essay on Privateers, Captures, and Recaptures, according to the Laws, Treaties, and Usages of the Maritime Powers of Europe. By M. de Martens. To which is subjoined a Discourse, in which the Rights and Duties of Neutral Powers are briefly stated. Translated from the French. 1801. 8vo.

4. A Compendium of the Statute Laws and Regulations of the Court of Admiralty, relative to Ships of War, Privateers, Prizes, Recaptures, and Prize-money; with an Appendix of Precedents. 1803. 12mo.

5. Wallis's Pocket Itinerary; being a New and Accurate Guide to all the Principal Direct and Cross-Roads throughout England, Wales, and Scotland. 1803. 18mo. Pseudonymous.

6. A Treatise on Captures in War. By Richard Lee, Esq. Second edition. Corrected, with Additional Notes, by T. H. Horne. 1803. 8vo. Anonymous.

7. The Justice of the Peace and Parish Officer. By Richard Burn, LL.D. Twentieth edition. Continued by William Woodfall, Esq. (but completed and edited by T. H. Horne). 1805. 4 vols. 8vo.

8. The Complete Grazier; or, Farmer's and Cattle-dealer's Assistant. Together with a Synoptical Table of the Different Breeds of Neat Cattle, Sheep, and Swine. Illustrated by engravings. 1805. 8vo. Anonymous.

9. Hints on the Formation and Management of Sunday-schools. 1807. 12mo. Anonymous.

10. The Holy Bible for the Use of Families. Illustrated from the Works of the most approved Commentators, British and Foreign. Together with appropriate Tables of Weights, Measures, &c. By James Wallis and T. H. Horne. 1809. Crown 8vo. Anonymous.

Mr. Horne took up Mr. Wallis's unfinished work, and compiled the Notes on the Prophets and on the New Testament.

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